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PHILOSOPHY OF FREEMASONRY.

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THE PHILOSOPHY OF FREEMASONRY;

OR,

AN ILLUSTRATION

OF

ITS SPECULATIVE FEATURES,

BASED UPON

THE "INTERROGATORIES" AND THE "ANCIENT CHARGES"

OF THE INSTITUTION.

By JACOB ERNST, K. T.,

AUTHOR OF THE "ILLUSTRATIONS OF THE SYMBOLS OF MASONRY, SCRIPTURALLY AND MORALLY CONSIDERED."

1870

CINCINNATI:
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STEREOTYPED AT THE
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TO ALL

Free and Accepted Masons

IMBUED WITH A DESIRE FOR INTELLECTUAL CULTURE

AND IMPROVEMENT,

THIS WORK

IS AFFECTIONATELY AND FRATERNALLY

DEDICATED,

WITH THE HOPE THAT

ITS PERUSAL WILL AWAKEN AN INCREASED INTEREST

FOR THE ACQUISITION OF MASONIC

LIGHT AND KNOWLEDGE.

BY

THE AUTHOR.

A.L. 5870; A.D. 1870.

PREFACE.

"THE PHILOSOPHY OF FREEMASONRY"—this is the title we have bestowed upon a work, which, with considerable labor, we have prepared, and, in our judgment, one that we have conceived as most appropriate to bear the title of that work, the products of which we now lay before the Masonic Fraternity.

How far, however, it may be regarded and viewed in that light, as a philosophical illustration of the subject upon which it treats, will be for the consideration of the Masonic reader to judge of its pretensions to merit in that respect, and its worth will be appreciated according to the estimate he bestows upon the labors we have performed.

An illustration of our "Ancient Charges" is a labor we have undertaken, to give them that speculative feature their interpretation warrants, according to our own views. Many of the expressions used therein are of a mechanical phraseology, but they are to be applied to Masonry as it now exists, in its speculative character. The charges are but few in number; yet, they comprehend within the sphere of their requirements all the essentials necessary to constitute and

make us what the spirit of Masonry seeks to accomplish, "that is, to be good men and true, or men of honor and honesty." They also afford us the social recreations and enjoyments of life, as well as inculcate the virtues requisite to bear its trials, all of which are based upon principles forming the attributes that distinguish man for his real worth.

All things pertaining to the forms and ceremonies relative to our institution, according to our theory, we assign a reason therefor; and it must be based upon principles consistent therewith, otherwise they are unworthy of the consideration and attention bestowed upon them. Hence, it is upon this hypothesis that we hope the reader, in the perusal of this work, will find a reason assigned, which, we trust, will be a satisfactory one to his own mind in justification of his approval of our undertaking.

It is a maxim in our theory, and one that ought always to be observed, that our efforts should be influenced in their motives, and our labors devoted to our work, with that emulation "as to who can best work and best agree," as this is the commendable merit upon which our worth is to stand. Whoever, therefore, may possess the happy faculty of developing a more practical illustration of our "Ancient Charges" than what we have here given them, we shall be happy to see him produce his work; and if his skill has been such as to entitle him to preëminence, we will cheerfully join in according to him that worth which his labors shall have justly merited.

Our institution, according to the traditions handed down to us, was originally operative; but having been long since transformed in its character, that feature has ceased to exist,

and it now, in its present formation, partakes of a different nature—one in which its members are called to a new field of labor. Hence, for consistency's sake, we are warranted in giving to the peculiar phraseology of language in which the "Ancient Charges" are framed a speculative character, and upon which we, in that capacity, are to philosophize and show reasons wherein they have an analogy to the speculative structure, to make them harmonize with the present system of our organization.

When we illustrate the virtues, we portray the precepts they inculcate by symbolical figures, whereby we convey to the mind, and impress it with the advantages resulting to us from a just and upright course of life, conformable to their requirements as speculatively applied, and of the disadvantages befalling us from an irregular and improper one. It is through the medium of such illustrations that we draw our contrasts; so, in like manner, we apply the phraseology of language peculiar to our "Ancient Charges" to the present system of our organization, aiming to produce harmony throughout the entire order of our arrangement in all its workings.

We do not know that our efforts in the present production will avail much toward enlightening the minds of our brethren upon the subject we have treated of; but we ask for them a fair and impartial perusal, as we conceive they will at least conduce in some advantage profitable to them by their doing so. And if the illustrations we have drawn from our "Ancient Charges" should result in any advantage to their enlightenment, we shall feel ourselves, so far, amply rewarded for our labors.

There are always some considerations which stand forth as

the primary motives of our actions; and when these are incited with a desire for doing good, then our efforts are commendable and our labors honorable, and will receive the approving sympathies and applause of generous and liberal minds. And such, we hope, will be regarded as the motives of our actions. We at least feel this conviction in our own mind, and hope, therefore, that our labors will be productive of some good.

Trusting, therefore, that whatever merit our work may possess and receive at the hands of a generous Brotherhood, it will at least accord to us the credit that our efforts have been prompted with a sincere motive for doing good, which is the true principle inculcated as the chief aim of our institution. With these considerations we send it forth, in the hope that our labors will prove of some advantage in disseminating the true principles, the life and spirit, of Masonic association.

THE AUTHOR.

CINCINNATI, A.L. 5870; A.D. 1870.

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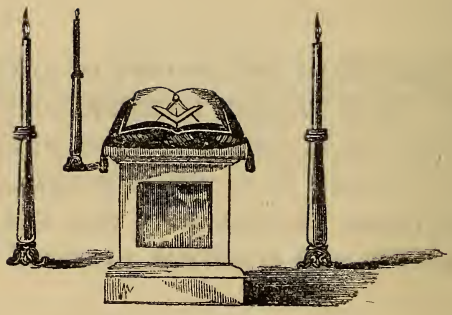
"THE END OF PHILOSOPHY IS TO FREE THE MIND FROM THOSE INCUMBRANCES WHICH HINDER ITS PROGRESS TOWARD PERFECTION, AND TO RAISE IT TO THE CONTEMPLATION OF IMMUTABLE TRUTHS, AND THE KNOWLEDGE OF DIVINE AND SPIRITUAL OBJECTS."



INTRODUCTORY LECTURE.

"When wisdom entereth into thy heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, and understanding shall keep thee."—Prov. ii: 10, 11.

A PURSUIT devoted to the philosophical study of Freemasonry, comprehending it in its speculative features and in its symbolical structure, is a labor to which but a very small number composing the vast host of its votaries have given any thing of a very general consideration or attention. And although its system comprehends a range embodying various subjects of interest, presenting to the mind of an investigating inquirer a field fertile in resources for intellectual acquisition and moral culture, yet it does not receive that consideration justly due to its importance, in respect to its requirements and the bearing its obligations have upon us.

Within the range of its sphere is comprehended an area amply extensive for the employment of the most enlarged mind, and one wherein the Masonic student can cultivate and develop his capacities for usefulness, as applicable to the several pursuits and various stations of human life; and one also wherein he ought to devote at least a reasonable share of his

time, in order that he may have a just conception of the real purposes of the institution, and of its designs, to correctly understand the real principles of its organization, for its practical application, as well as for its theoretical illustrations.

The theory of Freemasonry is based upon the practice of virtuous principles, inculcating the highest standard of moral excellence. The philosophy of its science is the love of logical reasoning, a desire for knowledge, the possession of which enables us to exercise prudence in our judgment, discrimination in our choice, and to estimate matters and things according to their just value and consideration. An investigation of the primary principles involved within the theory of its organization, comprehended for the practical purposes to which it ought to be applied, requires application of the mind, and the exercise of our intellectual faculties, wherein our wisdom and discretion display themselves in the judgment we form, through the judicious reasoning our abilities afford us; and this constitutes the philosophy of our speculative science.

Its system of imparting instruction is figurative in its manner, illustrating the precepts taught within its various apartments by symbolical representations, all of which are, when reduced in their practical operations, conducive to the best interests for man's happiness in the various relations of his social intercourse. For whatever his condition or circumstance may be, whether surrounded with affluence and ease, or toiling with daily labor for the sustenance of life,

he still remains a being susceptible of improvement. His nature is progressive, and he must either advance or retrograde.

Such are the peculiarities of man's nature, inherent in his constitutional structure, that he is more or less the creature of controlling influences surrounding him; and the more susceptible in yielding are the affections, swerved in their passions, through the manner in which they are operated upon.

Place two objects before the mind, one arrayed in all that is pleasant and agreeable to the emotions of our senses, the other in that which is repelling to the more refined and sensitive feelings of our nature, and we recoil from the latter, while the power of attraction that controls and influences our will, draws us to that which is most agreeable to the sensations of our affections, or enlisting of our sympathies. Hence, the virtues, symbolized by figurative illustrations, become more or less attractive to the mind, winning upon the affections, powerful in impressions, and lasting in influence, through the manner of their presentation.

We make allusions, referring to the esoteric and exoteric apartments of our system. Within them are comprehended the theoretical principles embodied within its speculative organization; and as such they are but symbols, illustrative of the indwelling principles innate to our human natures, and that lie concealed within our own breasts, unobserved to mortal eye. The mind and conscience as the sanctuary is the esoteric apartment wherein virtuous

principles and every good quality must fructify, if we expect the fruits of their acts to display themselves in the exoteric apartments of life. Hence, when our system, with its signs, with its symbols, and its figurative illustrations, is properly understood, it presents to the mind an epitome of man's present state—his life of probation; allegorically representing his future one, the perfection of which is in proportion as he lives in obedience to the requirements of his present one.

To regard the institution merely for its forms and ceremonies is an idle waste of time, unproductive of any advantage or benefit, either individually or collectively, and it is not adhering in compliance with its requirements, as enjoined in the practice of its teachings. To appreciate its importance, and make it a medium of usefulness, we must have a correct conception of its real purposes, and understand the nature and intent of their bearings. The organization is peculiar in its construction. It possesses both positive and negative points, embracing duties obligatory upon Masons, binding to either. Hence, a recognition of Masonic duties requires application of mind to fully understand the laws and regulations governing the Fraternity.

As an organization of human structure, it has claimed minds and intellects of all capacities, and in all countries, wherever intelligence and enlightenment of reason and liberality of mind have existed, from the most enlarged to the less capacious in ability, from the highest to the more humble stations

in life, regarding the moral worth of man, without reference to worldly distinctions and honors, as the considerations most worthy of acceptance—all who have knelt at its altars and worshiped at its shrine. And why? Because it is a brotherhood, recognizing all men as the offspring of one Common Parent, the source of creation; governed by a spirit of good will for all His works, imbuing the affections with sentiments pure and holy, mingled in love of gratitude to Him, and flowing in undulating streams, genial with kindness and sympathetic feeling for each other, as inculcated in one of the sublime tenets of our Fraternity, Brotherly Love. And this is one of the esoteric workings of the affections.

We say, that a proper knowledge of speculative Freemasonry requires thought and application of the mental faculties. Yet, such is the frame of the human mind, such its construction, and such its varied elements, that the great masses are more generally content with the mere forms and ceremonies, the external show and the outward display, than with the more substantial enjoyments, to be secured by application of the mind in the pursuit of knowledge, using its energies in the investigation of subjects claiming its attention, as worthy of its highest consideration.

For such we can say that Masonic light has not achieved much in the attainment of knowledge for their intellectual improvement, and for their usefulness in the advancement of the great purposes of our institution. They fall short of filling one of its most

important and valued requirements, to constitute their "worth and merit" for eminence, a distinction at all times worthy of honorable attainment.

We, measurably, seem to live in this world, engage in its daily affairs, eagerly contending and striving for the possession of its temporal treasures, which too often proves more to our disadvantage than otherwise, producing more anxiety, and often unhappiness of mind, than enjoyments affording us contentment and happiness. Impelled onward by the turbid current of surrounding events, we seem to regard matters and things as though our whole existence was confined to this, our present short and limited state. So absorbed do we become in the busy cares surrounding us, that our higher and nobler qualities too often become overlooked, neglected, and remain unimproved; and the real uses and purposes of life thereby often become perverted. Our affections so engrossed with the cares surrounding them, as, in the process of time, they become so absorbed with selfishness as to make us indifferent in feelings of interest for others, and a benevolent disposition often degenerates into a selfish one.

It is often the case, that an uninterrupted tide of prosperity hardens our natures, and leads us to treat with a feeling of *hauteur* those in more humble circumstances, yet, in many respects, far our superiors in the value of their worth for usefulness of service to their fellow-beings.

We do not wish it to be inferred from this that we are to be indifferent as to our interests in the

pursuits of life, to secure its comforts and such of its provisions as will enable us, through industry in our occupation, to increase our worldly means; but that we ought so to apportion our time as to devote a share thereof for the mental culture and improvement of mind, that we may likewise have the benefit thereof, and partake of those rational enjoyments flowing from a cultivated mind, enriched with a store of information elevating to our natures, and enlarging within us a desire for usefulness. It is this which constitutes the superior bestowments of a wise Providence, conferred upon us for our good, and to His glory and honor; for, as our Creator, we honor Him, as we seek to understand Him, and live in the faithful observance of His will.

To understand the theoretical principles of our institution, its real objects and purposes, requires mental application and study. A thorough knowledge and a correct understanding of the latent principles which lie hid under the veil of its allegorical mysteries can only be attained through a diligent pursuit in the investigation of the several subjects presented for the consideration of the aspirant, who seeks truth through the light and knowledge revealed unto him; and it likewise can only afford us real enjoyment and privileges to be appreciated when it is properly understood and conformed to in all its requirements; and its utility enhances in value as we become familiar with its true mission. And this is the philosophy of speculative Masonry.

The enjoyment of a treasure exists in the effort

we make to secure it, and the more laudable the enterprise, the higher the appreciation we bestow upon it. For whatever object we pursue, with a desire for attainment, we should always investigate it, understand its value, its advantages, and the benefits to be derived from its possession, and of its usefulness. And according as it serves our purpose, so we estimate its value.

Freemasonry is a science. It directs the inquiring mind to the most liberal and elevated pursuits of study; unveils to it a field for contemplation, and leads it into the channels of investigation and research. It causes us to reason upon and judge of the propriety of all things, and, through the exercise of our powers of discrimination, enables us to separate the gems from the dross, and garner treasures of worth.

It develops and illustrates truths and principles vital to man's interests and comforts in life. It elevates him in the scale of human intelligence, enlarges his affections with a generous liberality toward others, expands the mind, and invites him to drink at the fount of Divine and human knowledge, partake of life-giving principles, and fits him for the more social and rational enjoyments of happiness flowing from a virtuous and upright life.

Freemasonry is inexhaustible in its resources. In the apartments of its Arcanæ are deposited treasures of jewels of inestimable worth. There is not a subject or principle within the reach of the human mind that does not come under the range of its teachings. It carries the mind from the most mi-

nute to the most exalted conceptions. Through its various subjects, every faculty of our nature is brought into requisition, and an ample opportunity afforded for the display of their several powers.

It infuses within us a glowing spirit of emulation, makes man realize his superiority of earthly creation, and inspires within him a feeling that he is but little lower than the angels, and that he is an heir destined for an inheritance of eternity.

To us, in our philosophical or speculative character, it is the mine or quarry wherein we labor to bring forth virtues, purified from their external dross, to show forth as the jewels of excellence, that should distinguish us for uprightness and the practice of the precepts they inculcate.

If its labors consisted in nothing beyond the mere forms and ceremonies peculiar to its organization and its means of recognition, it would not be worth the time and attention bestowed upon it. Yet, painful as it may be, this is about the extent too many bestow upon it, content to enjoy the privilege, without the knowledge to understand the true value thereof.

If its mark is not set for the attainment of the highest standard of human happiness, its object of the most enlarged and liberal system of philanthropy, aiming to confer upon man the greatest amount of good that his present state of existence can afford, impresses him with his responsibilities, and that he has an immortal nature, then are we mistaken in its mission, and have misconceived its real purposes.

It comprehends all that is needful to man's desire for happiness, and repudiates all that is evil and conducive to his misery. Its system of instruction illustrates the affinities existing between virtuous actions, flowing from pure motives, and contrasts their good effects over their opposites. Such are the exemplifications and the teachings of our order, illustrated through figurative and symbolical representations.

He who conceives that the institution is of a mere alms-giving character, and that that is the sole object of its perpetuity, has but a very limited and contracted view of its mission, for that consists of but a part, constituting its benevolent feature, and, as such, is but a moiety in the field of its labors. Its operations are far more extensive. It is a drama, comprehending the whole sphere of man's life, and devoted to his greatest interests in the economy and range of his human nature; a brotherhood universal in its recognition and sympathetic in its fellowship; for it considers man's physical and intellectual endowments, regarding their advancement and proper development as being most conducive and subservient to his temporal happiness, and directing his thoughts to a more enduring life. And this latter consideration is constantly and vividly kept in view.

If Masons were to view these things in their true light, how much higher would be the appreciation they would bestow upon the privileges granted them through our association! how much more deeply would they become impressed with the responsibilities assumed by them! and with how much greater

and more sincere interest would they regard the nature of their obligations and duties in every relation of life! A Mason's confidence then would be what its purposes design, undoubting integrity in the sacredness enjoined by fidelity.

Man, in his present state, is a creature of time, subject to all the infirmities inherited through his fallen nature. His own unaided powers but feebly serve him to bear up under the trials he is called to endure; hence, he needs a greater power, a stronger help; and he is taught to seek that aid through a higher source. He feels an inward influence that prompts him, impels and impresses him; and, as a constant admonition, is warning him, through the various trials he endures in this his present state of probation, not to rely upon his own feeble and unaided strength, but, under all circumstances, as a matter of safety, to repose his trust in God, as his only reliable and permanent source of security. And this is allegorically illustrated in our speculative system.

It is not in the shedding of the blood of "bulls and goats," nor in the mere observance of typical forms and ceremonies, that suffices our wants; but it is through the strength of the Lion of the tribe of Judah that man is to be *raised* from the temporal to the spiritual inheritance. Corruption rests in the grave; but immortality dwells on high. How often are we reminded of this when we follow the remains of a departed brother to his last final resting-place! The Emblem of Innocence, the Badge of a Mason,

reminds us of that robe of purity with which the immortal part shall be enrobed, and the Evergreen that immortality no longer dwells within the tenement of clay. Raised from corruption to incorruption! The lost is found; restored to life again.

Forms and ceremonies must be observed, and are appropriate in their proper place; but it is in the pure essence and in the spirit of our teachings where lie the elements which constitute the most vital importance, both to our future, as well as our present state. Devoid of these, the forms and ceremonies are but a meaningless and pageant show, like a structure profusely decorated with gorgeous ornaments, dazzling only to the vision; but resting on no foundation of permanent safety, secure from the danger of impending storms.

Hence, we should understand the purport and designs of the former, so as to distinguish between the shadow and the substance. While we are engaged in the one that partakes of the outward display, let us not be unmindful, but realize the necessity of becoming imbued with the more substantial and important requirements secured through the other; for they constitute the life and spirit, while the former displays but the form and shadow.

Freemasonry is universal in its nature. We say that it is universal because it is a brotherhood embracing within the extent of its folds men of all denominations and creeds, enjoying the free exercise of their faculties, mentally and physically, and who can worship at her shrine and offer up a united

prayer to one Great Supreme Being, One God, One Common Father to all. This constitutes the bond of our union, its vitality, its strength, and its universality. It is the great central power, whose almighty influence draws us together in confiding fellowship, and endearing our friendship. And whosoever disavows allegiance to, or denies that Great Being, can not enter within the portals of our sanctuary.

Although distinctions prevail among men in their worldly relations, in their capacities, and in their abilities for various stations, yet each has his sphere to occupy, adapted so by nature and constitution. And the conventional organizations and well-being of society require it to be so. Yet around our Altars, before One Common Parent we bow in humble acknowledgment of our dependence upon Him, and are taught to pay reverence to His holy name; ever regard Him as the chief source of all happiness; for before Him we come without worldly distinction or title, and the most humble are regarded with the same solicitude as the more exalted. Hand in hand, heart to heart, knee with knee, we send forth a united prayer and the ejaculations of a universal response of Amen—peace and good-will to all. Such are the oblations we offer upon our Altars.

The Philosophy of Freemasonry leads us into the investigation and research for truths. Symbolically illustrating the contrasts resulting through the actions of our lives, it imbues us with the necessity of being just and upright to all men and in all things, and forcibly impresses the mind, that true happiness con-

sists in being obedient to Divine and moral law. Such are the true principles illustrated and taught in our esoteric apartments, and to which we should faithfully live up to; and he who regards these maxims of truth will ever do so.

We have made the assertion that Freemasonry is a Science. It is also an Art; for it embraces both features; and the union exists in the symbolical application we make through the illustrations of the several implements used by the operative in the erection of a structure.

In our system, which is speculative in its nature, we demonstrate our art by the use of the operative's implements. By their application in a figurative or symbolical sense, we illustrate the several virtues, and thereby convey truths to the mind, as being the most impressive and forcible mode of imparting instruction. By their application, and the practice of the virtues illustrated thereby, we erect a moral edifice devoted to the service of God, our own happiness, and the well-being of our fellow-creatures, a duty meritorious in action and worthily claiming our highest consideration.

This system of communicating instruction, demonstrating principles and truths through the medium of symbols, has been practiced in all ages of the world. The schools of the ancient philosophers were conducted upon this plan, illustrating and communicating instruction through the means of figures and allegorical representations. Hence, there is a striking analogy existing between our mode of elucidat-

ing our system of imparting instruction and that practiced by the ancients; and it is also pretty conclusive evidence of the antiquity of our institution. We stand, in that connection, in close proximity to those ancient systems; so much so, that we may justly claim a lineal descent.

Their systems, however, were all more or less obscure, and veiled under a large share of superstitious mystery, intended, through their influence, to hold the great masses in awe and veneration of obedience to their behests. Yet, they taught the existence of a future life, one of bliss, where they would enjoy a felicity in the "Elysian Fields," and which happy state could only be attained through a virtuous life and the endurance of severe trials of probation, as the ordeals to arrive at their happy and blissful state.

And this is figuratively applicable to us in our present time. It is through a virtuous life and a patient resignation to the endurance of its trials that we are to secure the enjoyments of a heavenly felicity. Divine light and knowledge have revealed unto us a more perfect state, as the reward for our probation, our patient and faithful endurance.

They promulgated the belief in a first Great Cause, one to which they paid divine honors, and sought to propitiate the favor of the same, through the agency of various inferior deities, the elements, and the heavenly bodies. And as they conceived their sacrifices and their supplications to be acceptable, so their imaginations led them to believe their happiness and

interests were advanced. They were influenced by the light and knowledge they possessed. No revelation gladdened their visions. Hence, they worshiped a being of whom they possessed very vague and imperfect conceptions, surrounded with all the superstition their hierophants were capable of inventing.

But we live in a new era. Light and revelation have been made manifest unto us. A Shekinah rests upon our altars—the great rule and guide of our faith and practice; and our responsibilities are apportioned to the light and knowledge we possess. Whatever may be the claims we lay to antiquity, we are required to keep pace proportionately to the privileges favoring us; and the reward will be according to the labors performed.

Our ceremonies are not shrouded in darkness, nor veiled in superstitious mystery; but they are founded upon reason and sound truths. They are the emanations of virtuous principles, to elevate our characters, and exalt us to eminence and worth; for by our works are we to be judged; and the greater our privileges, the greater are our responsibilities, and the more will be required of us. According to our light and knowledge, so we must walk.

When we look back through the misty ages of time, and take a retrospective view of the past, trace the origin of our institution, venerate its antiquity, and pay adoration to its sublime principles, let us be imbued with the spirit, and carry out in life the virtuous precepts it inculcates. Let our lives be

the living exponents of what our profession inculcates. Then will we indeed practically exemplify its just and lawful requirements, and be as living witnesses, bearing a faithful testimony of its usefulness.

Then will our institution be a temple wherein purity dwells. "Holiness to the Lord" will be inscribed upon our banner, its standard planted upon the rock of truth, and its folds unfurled to a united brotherhood; for where purity exists, holiness must dwell; and we, figuratively, to represent the perfect ASHLER, shall not only be fitted and adjusted for the enjoyment of the earthly temple, but be prepared for an inheritance in the spiritual sanctuary.

A well-regulated life enables us to exercise a controlling influence over our passions, strengthens us with endurance of Fortitude, to sustain the trials and vicissitudes to which our human natures are constantly exposed, and prepares us to submit and bear them with patient resignation, which, as that portion of God's rational and intelligent creation, it becomes us to do; for while we are in this life, we have its trials to endure.

In the wise providence of our Creator, he deals with us according to our just deserts, regarding our present and future good. Our limited knowledge does not understand, nor does our short-sightedness see the hand, to us frail mortals mysterious in its movements, which oftentimes seemingly afflicts us. And it is well for us that it is so; otherwise, our condition would be far more deplorable, and unendurable to bear up under.

God's ways are inscrutable, and his dealings mysterious to the comprehension of man. Yet, they are intended, as the purifying elements of his nature, to purge it of surrounding dross, display its intrinsic worth, and illustrate its beauties through the display of a virtuous and upright life.

Our trials and afflictions are, in most instances, the result of our own imprudence, a digression from rectitude in some manner or other. So prone are we to violate either some divine or moral law, that it seems like an infatuation innate to our natures to do so. Yet, we invariably must pay the penalty for our digressions; for to every thing there is a corresponding equivalent or counterpart. The gem must be divested of its surrounding dross ere the beauty of its luster shows forth its value.

One of the greatest trials we have to contend with in this life is our infidelity, our want of faith. We are constantly doubting and wavering. Our minds are vacillating and unstable. We have no fixed purpose, no safe moorage for a permanent anchorage. Hence, we are like a vessel upon the ocean's bosom, without compass or rudder, drifted to and fro upon its billows, as the sports of the wind may carry us.

If we were governed more by consistency and an established purpose of mind, relying with steadfast purpose and firmness of principle on the promises as made manifest to us, we would escape many of the dangers to which we are constantly exposed, and be less the sport of fortune's freak, glide more safely

through the rugged trials of life, and avoid the breakers upon which we are otherwise likely to founder. Our faith, firmly established, would enable us to look forward to the goal of our Hope, in the confidence of enjoying a charity of boundless bliss.

Morality is a very commendable system to live by; but it does not meet the requirements. Morality does not suffice man's wants. There remains a vacuum, and untenanted space, an uncultivated field that must be occupied and improved; and for the want of the material necessarily adapted to that improvement he must look to something of a higher nature. He must regard a God-like life; and which he can only do by an obedience and conformity to the Divine will, attracted by the influence of love, springing from the affections, purified in sentiment and thought.

He must behold in the Great Author of Created Universe a being of love and filial regard; enjoy His beatitudes in unalloyed purity of the affections; seek Him with a longing desire, and place himself under His special guidance. Surrounded by such influences, he is secure in the Ark of Safety, permanently held to its moorings by the Anchor of Hope.

The promises are, to those who seek shall find; those who ask shall receive; and those who knock, it shall be opened unto them, and light shall be revealed within their hearts, to shine forth in resplendent luster. These are encouraging promises, and should stimulate us to persevere with diligence in the cause of good works.

"Seek, and ye shall find; ask, and ye shall receive; knock, and it shall be opened unto you." Such being the promises of God, and our profession requiring an acknowledgment of His supremacy, and of obedience to His Divine will, it is our duty, then, and an imperative one, that we observe His just and lawful requirements in all things, if we desire to possess the privilege of enjoying, and being the recipients of His special favors. These injunctions are impressively illustrated to us upon our first admission to our Lodges. They are axioms of Divine authority, upon which we may rely with safety. And to us they are, therefore, speculatively significant in their meaning.

Whatever enterprise we embark in, we should first consider it in all its several relations, its advantages, its value, and the benefits to be derived therefrom. If the enterprise is laudable, we should be prepared to enter upon our labors with Freedom, Fervency, and Zeal, to make ourselves useful to the extent of our abilities. We should seek with Faith, ask in Hope, and knock with the assured confidence that a generous Charity, in the rectitude of our intentions, will secure to us a favorable consideration, and gain us the desire of our wishes.

To be consistent to our profession, we must lay our corner-stone upon the foundation of Truth, and erect our moral temple agreeably to the rules prescribed by the various implements we use—cemented in the virtues that impart Wisdom, Strength, and Beauty, as the crowning attributes of its excellence,

and religiously dedicate it to the service of God, as that Being who has the first and highest claim to our consideration through the knowledge He has given us in the Great Light of Divine Truth, as the guide and foundation upon which we are to erect our moral and spiritual temple.

Figures and types being symbolical in their instruction, awaken within us a lively interest, and operate most powerfully upon our senses. As such, they pertain to us in that connection, and are applicable to our temporal state, and will continue so until we are called to be the tenants of the spiritual temple, where figures and similitudes will be absorbed in the perfect realities of ineffable felicity and glory.

The study of the principles of philosophy leads us to seek for truths, to investigate causes, and understand things in their true nature; and this we can not accomplish without labor. Hence, to be useful in this life, we must be industrious, although a portion of our labors may not be productive of any immediate benefit to ourselves; yet we must labor, not only for our own individual interest, for, without any other consideration, that alone would be a selfish one, but for our fellow-beings also; and as the products of our industry develop themselves in usefulness, display our own abilities, others derive a share of benefit therefrom. So that our influence extends abroad, and has its good and happy effect.

The great aim and consideration should be to direct our energies in the pursuit of such labors as are

best adapted to our several capacities, whether of a mental or physical nature. If we would study to seek this, understand the bent of our own inclinations, the genius of our natures, and devote our efforts in the pursuit of such labors as we deem best adapted to our capacities, our efforts would be productive of a greater amount of human happiness.

We are all, to a certain extent, more or less dependent upon each other. The service one may render can not, perhaps, be performed by another. And it is providentially ordained that the arrangement be so. Our capacities and tastes differ; our inclinations vary and flow into different channels; and what may be a profitable field of labor for one, may be a barren and unproductive one to another. Yet, such is the arrangement in the economy of nature, that each, in his proper sphere, contributes his share to the storehouse of usefulness, for the general good of all. And this order or system extends through the whole works of creation, distributing just proportions throughout all her operations.

These are the principles illustrated in the science of philosophical Freemasonry: calculated in their influences to bring forth and develop the energies of our better qualities, and lead the mind into the research of things, and their investigation for truths, and to draw therefrom that knowledge which will enable us so to employ our time in profitable labors, productive, in their worth, to the real value and substantial enjoyments of life, the pos-

session of which constitutes man's happiness upon earth, and as such is the highest consideration he should aspire to attain.

To labor for the advancement of human happiness is commendable. It produces within us a philanthropic spirit; expands the affections in sentiments of generous liberality; frees the mind from the influence of selfishness, intolerance, and bigotry; causes us, with consideration, to regard and respect the opinions of others, while it secures their esteem for ourselves. It awakens the sensibilities of our better natures, and gives an impetus to their actions. It is consistent with Divine will and authority, ennobles man, and honors the great Creator. And this is the great aim and end sought to be accomplished through the practical workings of speculative Masonry.

Whoever, therefore, has been, and is permitted to embark in our labors, and enjoy our privileges, and does not comprehend the institution in this light, has but a very narrow and contracted conception of its purposes and designs, and is in a benighted state as to its true mission.

These considerations, then, being the principles upon which our institution is founded, it must be obvious to the mind of every reflecting and well-informed Mason, that the responsibilities he has assumed are of no light or trifling nature; but are calculated, in sober truth, to awaken within him a lively interest as to his real duties, that his responsibilities are of a weighty nature, and

as he deports himself, so will he be judged by his works, and his award apportioned according to his just deserts.

His honor, his reputation, and his unsullied beauty of character are involved in his fidelity to truth and justice, and will show forth in the consistency of his bearing, as a noble illustration of the value of our institution, as it rests upon the faithful performance of his obligations to obey its precepts, according to their "tenure."

THE PREPARATION OF A CANDIDATE.

NEXT of importance, in consideration, to the qualifications a candidate should possess to constitute his worthiness for admission into our Fraternity, is that of his preparation for initiation. It is, therefore, a matter of the utmost importance how this duty is performed, if we desire that the following ceremonies should have their proper and salutary effect; and unless it is considerately and decorously observed, in a manner becoming to the character and dignity of the institution, the importance and real intent of its ceremonies fail in making that impression upon the mind of a candidate which their purposes are designed to accomplish.

We set out with the theory, that we assign a reason for all things pertaining to our system; that is, for whatever we require of a candidate in any matter to which we must have his unqualified assent, and with which it is as necessary that he should cheerfully comply as from our manner to presume that we intend nothing derogatory to becoming propriety. Now, to be consistent, our practice must harmonize with our theory, that the candidate be impressed in

his mind that there is a meaning, reasonable and rational, for what we exact; and his inferences are to be drawn from our actions. It will, therefore, be perceived, that a strict observance must be paid, in all respects, to this stage of our proceedings, as they are of vital importance, and will have their due influence in proportion as our deportment, in this part of our ceremony, is performed.

It should neither be the recommender, nor the intimate friend of a candidate, called to the performance of this office; but a brother chosen for his maturity and his discreet deportment, accompanied by a younger brother, that he may, from observation, learn the requirements to be possessed for the discharge of so important and responsible a trust. We say important and responsible, for it can not be otherwise, unless we trifle with the considerations of respect due to others, as well as those due to our own self-respect.

There is another very important consideration to be observed here. Previous to the preparation of a candidate, the Master, placing his Lodge in the charge of the Senior Warden, should repair to the apartment where the candidate is in waiting, and there inform him of the nature, purpose, and design of the institution, that he may become more fully impresed with the step he is about to take. Hence, the candidate realizes more fully the importance of the new character he is about to assume. This custom is not new; but it is not generally observed; and yet it is fraught with importance, in consideration of the influence

and bearing it is intended to have upon the mind of the candidate.

There are many things to be considered in this. We require of the candidate to make his declarations as to what motives prompted him to seek the privileges of our association; and his answer must be founded upon a desire for knowledge, and a wish to be serviceable to his fellow-beings. Hence, then, when duly informed of the mission of our institution, he becomes more seriously impressed with the importance of the interrogatories subsequently propounded to him, and realizes more fully the purport and force of their bearing in the relations he is about to assume.

Whatever stands related in connection with our system is of importance in the part to which it pertains; and we can only maintain the real value thereof by strictly adhering to all that it requires of us; and our attachment and devotion will be evinced in proportion as we adhere to the precepts it has laid down for our rule of action; and as we digress therefrom, we proportionally lessen the influence it otherwise should exercise over us, and thereby lower the standard of our profession.

In this interview of the Master with the candidate, the latter may desire information, and which should be readily given him, when within the nature of reasonable propriety; for this much we owe to him, that no deception may be practiced. A prudent-minded candidate would, of course, ask nothing improper or impertinent, presuming that nothing of

such a nature would be required of him; and as nothing contrary to the strictest sense of decorous propriety can be required of him, we can safely satisfy any reasonable mind as to the justice and propriety of our proceedings.

The Master, therefore, is the proper person, or some fully competent and experienced brother, by him authorized to perform this duty, previous to any proceedings whatever with the candidate.

These are matters, as we must perceive, should not be neglected; but ought to receive their just consideration, if we expect fully to carry out the requirements upon which our organization is established. And, as we have already observed, they are not new in theory or practice; yet are not adhered to, in all respects, as they should be; and the delinquency too often causes a reaction, whereby we fail in producing that impression we aim to secure. Hence, it will be perceived how important it is for us to exercise due care in this first step of our proceedings, that the candidate be properly prepared for the reception of the light and knowledge to be imparted to him. This course being pursued, the candidate is better prepared to give answers to the interrogatories, according to the tenor of their purpose; and their importance receives at his hands a more full and weighty consideration; such as is due to the nature of our engagements.

Preparations are required to be observed throughout the several stages of advancement in our system of working; but none are of such vital importance

in their bearing upon the mind of a candidate as those pertaining to this first stage of entrance into our Fraternity; for it is here where those impressions are to be made whereupon he lays the foundation upon which he is to build his Masonic character; and if he does not receive that consideration due to him in this respect, the responsibility rests upon us; we are false to the profession we make, and our labors may prove futile in the accomplishment of their designs.

To improve our condition, make us better men, to lead virtuous and upright lives, is the great aim and object of all Masonic teachings. Hence, if we are consistent to our duty, we will leave nothing undone to accomplish this desirable and praiseworthy end; for whatever, in its aim, tends to the accomplishment of such designs, should never be overlooked nor neglected; for our work must be properly done to be thoroughly approved, else we are "become as sounding brass, or a tinkling cymbal," and can claim no merit established upon the worth we may presume to possess.

We are taught to take the Great Master Architect as the pattern for our imitation; and if we truthfully consider His dealings with His rational creatures, we must perceive, that in all His acts there is a preparation He requires us to undergo before we can be the recipients of His benign favors, in the manner He has designed them for our enjoyment. Hence, if we work agreeably to His designs, we must prepare ourselves, and build with the material He has furnished at our hands, rearing our edifice in har-

mony with His plans; and then we shall be workmen approved for our faithful labors, and, as perfect Ashlers, fitted for the real enjoyments of this life, and the temple destined for our future inheritance.

Most of the associations of men, formed in their organization for benevolent pursuits, have some formula of preparation connected with their ceremonies, preparatory to the admission of candidates. And they give importance thereto according to the purposes which they are devoted to serve.

In the ceremonies pertaining to the Ancient Mysteries particular attention was paid to this part of their proceedings, wherein the neophite was required, in most instances, to undergo severe trials of probation, the endurance of which was to be the evidence of his worthiness for acceptance. These preparations were sometimes attended with abstinence, repeated lustrations in water, the endurance of severe trials of exposure and bodily afflictions, often endured by incarceration in gloomy and darkened caverns, surrounded with terrific objects, conducted to solitary abodes, then given to reflection and meditation—all of which were rigidly observed, to attain that state of mind necessary for the reception of such mysteries as were to be unfolded to them in the ceremonies through which they were to pass. They were conducted under the direction of their hierophants; and the neophite who should be so unfortunate as not to be able to endure the trials these severe ordeals imposed upon him, was deemed unworthy of the honors awaiting the more successful aspirant.

DECLARATIONS.

"Do you seriously declare, upon your honor, that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself as a candidate for the mysteries of Masonry?

"Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion of the institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creatures?

"Do you seriously declare, upon your honor, that you will conform to all the ancient established usages of the Order?"

THE preceding are the interrogatories propounded to a candidate previous to his preparation for initiation into our Order, and to which it is necessary that he should give unequivocal answers, either affirmatively or negatively, without any prevarication or reservation of mind whatever, as upon the nature of these answers will depend the action of the Lodge.

The questions to be answered are moral in their nature, and the candidate stands upon his own character of honor, and he makes his declarations as such; and upon the strength of which they are accepted in good faith as truthful; for we must repose the same confidence in the sincerity of the declara-

tion he makes that we expect him, with assured confidence, to repose in us. He stands upon his honor, and we upon the faith he has in the fairness of our representations.

The candidate is not required, by any of the laws and regulations governing our organization, to surrender, or, in any manner whatever, to yield up any of the legal rights or privileges to which he is constitutionally entitled; nor is he to be abridged in the free exercise of opinions or the expression of sentiments, when they are founded upon principles compatible to the well-being of religious and moral duties. His franchise privileges remain unto him indefeasible. Consequently, we can exact nothing therein, or that infringes, in the slightest degree, upon the rights of conscience, pertaining to religious observance, political privileges, or the moral duties and obligations man owes to his fellow-man.

But, for the security of our institution, to preserve it in its purity, its philanthropical character, and to carry out the sublime principles it inculcates, we must require the favorable assent of the candidate to the interrogatories propounded to him; otherwise, he would not be regarded as a proper subject for introduction into its mysteries. His actions are to proceed from his own free-will and accord, governed by honorable motives in the desire he seeks to attain.

His declarations are, therefore, simply such, in the nature of their requirements, as to judge and test his worthiness for the reception of that light and knowledge he seeks to gain; and the attainment of which

is to form the characteristics that are to distinguish and constitute him for the exercise of his better qualities in the labors of a field of usefulness, that should debar every selfish, sordid, and improper consideration.

In the first interrogatory the candidate declares the motive of his desires to be a free and voluntary action; no solicitations or selfish considerations have, directly or indirectly, influenced him to take this step. It is an earnest seeking of his own, prompted by honorable motives, and a laudable desire, emanating from a conviction that he is pursuing a course both honorable and commendable, and, as such, seeks to enjoy the rights and privileges our association affords.

In the second interrogatory, he further declares his motives for seeking this favor to be founded upon the favorable opinion he has formed of the institution. Now, here is a question of momentous importance; one of serious consideration to us as Masons, and the bearing of which we can very readily perceive, and ought well to consider in its moral aspect, as our own external deportment is involved within its interpretation.

In the first interrogatory the declaration of the candidate is, that he has not been biased or influenced by friends; nor has he been governed by any mercenary or selfish considerations. Of this latter clause, we can not judge as to the influences governing his actions, for they lie concealed within his own breast, and it is a matter, if he has dissembled, that

he must reconcile with his own conscience, consistent to the sense of honor upon which he stands before us.

But we may pursue the subject to further investigation, and inquire: What, then, were the motives brought to bear upon the applicant to influence him to take this step? This is an important question for us, in our Masonic capacity, to ask ourselves, and one which we may, with just propriety, consider: whether we, are not sometimes, imprudently, the medium influencing the action of an applicant, either directly or indirectly, to operate upon his mind?

The presumption, however, is, or such it ought to be, that the desire of the aspirant proceeded from the general observation, and in the deportment of the members of the Fraternity, regarding their correctness, uprightness, and their love of order as the proper Criteria to judge of the good influences and advantages of the association. Hence, we see the applicability of the question to ourselves, and that our own deportment is the only true and proper criterion by which the candidate ought to form his judgment; and it stands as an evidence, in bold relief confronting us, that our own conduct is the only correct principle upon which the candidate can form his conclusions, and truly answer the questions according to their real intent and meaning.

A uniform consistency and a practical adherence to the precepts of our profession are, therefore, the only proper and correct rules of action for us to pursue, if we desire to sustain our own reputation for a

good character, and whereby we can only honor the institution, uphold its dignity, and impress the profane with a favorable opinion of its importance.

It is by living in conformity to its precepts that we demonstrate its usefulness; and hence, it is, by this course of action, displayed in our outward deportment, from which the candidate can draw his conclusions of the character of the association, and, thereby, can honestly, upon his honor, declare the motives of his wishes to have proceeded from the favorable opinion he had conceived of the institution, to form his desire for the privileges of its fellowship.

The candidate further declares, "That he has a desire for knowledge, and a sincere wish of being serviceable to his fellow-creatures." What motives, we ask, can be more honorable, or more commendable to us, than the desire to engage in that work which is to elevate the moral character of man, than a "desire for knowledge?" It is an aspiration for that, when properly directed, which gives tone and strength to society, refines our natures, and fits us the better for the more responsible duties of life. It qualifies us, more fully, to be serviceable to our fellow-creatures, expands our affections with charitableness toward others, diffuses a happy influence, and lessens the cares and anxieties of life. It makes man regard with kind interest his fellow-man, and assimilates him in character to his Creator. Such desires, practically exemplified, are the acme of man's labors in a field of usefulness.

These are the true principles illustrative of the

labors inculcated in the esoteric apartment of our institution, and, when exemplified in our intercourse with the world, must sustain it with dignified honor, reflecting credit on ourselves as consistent and worthy members thereof, as well as being an illustration productive of the best evidence we can possibly give of its excellence and of its value,—the principles governing us to constitute the "good and true man."

The third declaration requires a conformity to "the ancient established usages of the Fraternity." This interrogatory comprehends the forms and ceremonies peculiar to our institution, together with the laws and landmarks by which the same is governed; and they are both public and private. Those of a private nature can only be obtained through lawful channels, conformable to our ceremonies. Of them the candidate can have no knowledge, and his evidence, therefore, of their propriety is reposed in the confidence he bestows in the integrity of his recommender, the favorable opinion he has formed of the institution, founded upon the general standing of its members in society at large; and it is upon this evidence that he feels himself secure in an affirmative response, and a ready willingness of compliance with its requirements.

Our laws are two-fold in their nature. They are local and universal, and are framed to be in harmony with the features of the institution; and it is the peculiar construction of its organization which constitutes its universality.

Our local laws are such as are formed by Grand

Lodges, for their own government and the government of the subordinates working under their jurisdiction; and they may be changed or modified at the will and pleasure of the creating power, as circumstances or expediency may require.

These grand bodies, however, as well as all Masonic organizations, are again governed by certain irrevocable laws and landmarks, recognized as universal, to which an adhesion is given, and from which no deviation or change can be made without seriously marring and interrupting the harmony of the institution, involving the whole fabric in a state of confusion, which would destroy its universality, and measurably annihilate its existence. Hence, it is of vital importance that the candidate unhesitatingly declares his willingness to abide by the "ancient established usages of the Order."

It is in the consistant and steadfast veneration at all times paid to our "Ancient Landmarks and customs," the zealous care with which they have ever been guarded, that has preserved the institution and shielded it from the base uses to which designing men have, at times, endeavored to make it subservient to improper purposes; and while we adhere to the ancient precepts of the fathers, so long will it remain preserved in its pristine purity, untarnished in its luster, and maintain the characteristic features that mark its universality.

We say that our institution is universal. The principles upon which it is established, and the landmarks governing it, make it so. No creeds, relig-

ious or political systems are prescribed for us to follow; but reverence to one Great Supreme Being, the center and source of all goodness, is the acknowledged object, as the God of all, before whom we bow.

No confined limits circumscribe the bounds or extent of the field of our labors; but wherever virtue and morality exist, whether in the palatial abodes of royalty, or in the more humble spheres of life, there is our abiding place. Obedience to the laws of government in which we live, exercising the constitutional prerogatives guaranteed us, are rights by us, as an organization, not to be interfered with.

Extensive as our institution is, and liberal in its philanthropic character, yet it has prescribed limits, which can not, within the nature of its organization, be set aside. Atheism finds no sympathy within our system. Its evil tendency would soon interrupt our harmony, its countenance be the basest deception, and the most serious injury that could be inflicted in a direct violation of the "Ancient Landmarks."

There are also certain physical deformities which constitute disabilities, that debar admission to the Fraternity; for the very want of these, in the exercise of their full development, free use, in connection with the faculties pertaining to our nature, would seriously affect its universality. We mean by this, the ability of communicating in that language, or manner of conveyance and recognition peculiar to ourselves, which require the free exercise of the members of the body, and the several faculties of our nature.

Hence, we perceive how important it is, that we understand the true bearing and nature of the interrogatories to which we require the unequivocal assent of the candidate, in his affirmative acquiescence of willingness to conform to our requirements, unqualifiedly so, in respect to the "ancient established usages of the Order," as well as to possess moral worth, benevolence of disposition, and honorableness of character, to constitute his necessary qualifications for admission.

If we desire to guard well the entrance to our Lodges, we can not be too circumspect in carefully observing that the requirements for gaining access thereto are fully complied therewith, that no infringement whatever be permitted, whereby their peace may become interrupted, through unlawful or improper persons being admitted within their apartments.

And here we may very properly ask ourselves the question, do we, at all times, do so? Are we observant in that duty which requires due caution and circumspection in our conversation? observe that general deportment and intercourse with each other, in the presence of strangers, enjoined upon us to preserve? Or do we not, at times, in thoughtless consideration, imprudently make the institution the subject of conversation in the presence of the profane; that is, susceptible of being used as a means to influence and induce persons to seek and desire its privileges in a manner improper, and contrary to its principles? If so, we must at once perceive the embarrassing situa-

tion to which the candidate is subjected, when he gives answer to the question as to the influences that were instrumental in causing him to seek admission into our Lodges. "Silence and circumspection" should be the accompanying virtues attending Masons on all occasions when in promiscous company; and prudent Masons will pay due regard to these injunctions.

And, furthermore, do we not, certainly to some extent, derogate from the character of the institution, lower its standard, and weaken the influence we desire to produce, through our ceremonies, upon the mind of the candidate, depreciate their importance, lessen their interest, and thereby make ourselves measurably responsible for whatever abuse or injury the Fraternity may sustain, through our own indiscretion? These are important considerations for us, as Masons, to reflect upon, in regard to our external deportment.

The young and inexperienced craftsman is sometimes more likely, for want of discretion, to digress in some of these points, than the more experienced and matured. Animated and ardent in affection, his zeal leads him, at times, without consideration, beyond proper prudence.* Besides, he often brings with him notions imbued in other associations, where privileges of proselyting are encouraged, and which

* Our ancient charges say, "That a younger brother shall be instructed in working, to prevent spoiling the material for want of judgment." This language must be applied in its speculative sense.

are also organized upon very different systems from ours, admitting of those latitudes strictly prohibited by our Charges. Hence, we see the important necessity of proper impressions being made in the first incipient steps, to admission into our Fraternity and impressiveness of the charges to be delivered.

Freemasonry, in its organic construction, and in the characteristic elements distinguishing its features, is self-existing. It seeks not; but must be sought. Its privileges are to be desired; and it is only upon this consideration that they can be properly bestowed.

Whoever, therefore, seeks its privileges incompatible to the spirit of the interrogatories propounded him, comes garbled under a false representation, and can not, under these circumstances, be a proper subject for admission, and the responsibility of the error may rest upon ourselves.

If its mission was for the acquisition and extent of numbers, then there would be a very great impropriety in propounding the preceding interrogatories to the candidate. It would be an inconsistency, incompatible with its profession. We proclaim to the world that we are the constituents of an organization that bestows upon us the title of "Free and Accepted." Hence, we see that our very title carries out the import of those principles upon which admission is to be gained to our Fraternity. A voluntary and free-will offering, with purity of intentions, is the acceptable presentation; and none other is worthy.

This, then, being the only proper and legitimate principle upon which admission ought to be sought

and obtained into the Fraternity, we see how plainly it demonstrates to us, that "silence and circumspection," as the prudent sentinels, should be the constant safeguards to our Lodges. They are the cardinal virtues to be observed, that no unworthy material be admitted; and that he who seeks this privilege through any evasion of truth, established upon these principles, is not worthy of the association.

To be influenced by mercenary motives is a base prostitution of the high principles that should actuate man. A mercenary and selfish being can be but ill at ease where the most liberal and cherished attributes of philanthropical virtue are illustrated, figuratively exemplified, to cultivate the mind and train the affections with good influences for the improvement of man. They are antipodes, too widely separated for a congenial and fraternal association. Elements so incongruous in their nature can have no affinities to engage in those labors devoted to the common welfare of humanity.

The former destroys every principle of a noble and generous impulse in the human breast, constitutes a cold and selfish being, while the latter expands the mind and soul of man to enlarge acts of kindness, develops the genuine virtues of charity, sympathy, and benevolence, as the elements which prompt him to acts and deeds of good works. Such are the contrasts between a generous and benevolent disposition and one under the influence of a mercenary and selfish character.

Noble and generous sentiments of the heart will

bring their reward of pleasure in the distribution of their own actions, while dispositions selfish and mercenary in their feelings will check the gentle streams of sympathy, chill the tender affections of kindness pertaining to man's better nature, and unfit him for the benevolent and social relations of life.

Man is constituted for a social being, and happiness should be the object for his efforts to attain; and as he directs his energies to gain this end, so his good influence diffuses itself abroad, stimulating others to the attainment of the same desires.

Although the foregoing interrogatories are for the more immediate consideration of the candidate, yet we must perceive that they have also their bearing upon us, in our Masonic characters. In this consideration they are applicable, and make us measurably responsible, through our own acts, for any deviation from a strict line of observance in the proper exercise of their influence upon the mind of the candidate. For, although the candidate may give satisfactory responses, yet, at the same time, feel under embarrassing convictions in doing so, arising, perhaps, through some imprudence on our part. Hence, therefore, realizing our responsibilities, we can not be too careful in our actions or prudent in our outward demeanor, in our conversation and intercourse in the presence of strangers, properly to be regarded as the profane.

If we have made our declarations in good faith, then we must be true to them, to be consistent to our profession; otherwise we practice deception. We

must deport ourselves so that our actions will harmonize with correct principles, as being the proper exponents and the true criterion by which our institution will be judged, and are the only proper ones by which it can or ought to be judged.

The tenor of our lives will be the best commentary we can possibly bestow upon the institution, to demonstrate the influence it exercises over us, in the respect we pay to its requirements; for by our fruits will we be judged, and the value of our association be estimated according to its quality.

It is an axiom, that like begets like, that affinities find their proper associations and assimilate. Congeniality is a concentration and an adhesion of elements, that mingle in associations governed by the laws of nature, and which order can not be set aside by any arbitary rule or power. Hence, then, to carry out this illustration our lives must be influenced by virtuous principles, true to our profession; our acts must be consistent to the precepts taught us; and when so, we shall not be disturbed in the harmony of our fellowship. Our union will be indissoluble, and our labors uninterrupted by confusion or discordant elements. Each and every part will be appropriate to its sphere in the temple. Our beautiful system of science will then be to us an exhaustless source of pleasure, meandering through various channels, diffusing their usefulness and good influences far and wide.

Much depends upon the judicious selection the Master of a Lodge makes of the proper persons to

prepare a candidate for the ceremonies of initiation into our Order; and when this attention is observed with proper care, it has the desired effect to make the impression upon the mind lasting and durable, and commands that consideration our ceremonies require.

The candidate then perceives the necessity of that observance due to the requirements exacted from him, and allows them the respectful considerations they claim at his hands. He becomes impressed with the solemnities thereof, and realizes their happy and good effects; feels fully convinced of the necessity of the interrogatories, and of their utility, and comprehends their importance and the necessity of their observance; has demonstrated, to the satisfaction of his own mind, the excellence of our precepts and the usefulness of the institution; that its great aim is to promote the happiness of man, advance his temporal interests, both socially and morally, for his better adaptation and fitness in the more important affairs of life.

These interrogatories, then, as the declarations to be made by the candidate in good faith, comprehend all, as we perceive, essential to constitute a "good and true man." Within them are the fundamental principles upon which are based his honor for truth and fidelity of purpose to the enterprise in which he is about to engage, laudable in its pursuits and noble in its aim. And none but "good men and true" can, with moral honor, consistently subscribe to them, and for such they are only intended; and whoever comes to seek the privileges of our association upon any other conditions than herein prescribed comes as

a falsifier and dissembler, and rarely ever proves to be a useful acquisition, of any value, of material advantage or benefit to the institution.

If these things, then, were fully weighed in all their bearings, and the just importance accorded them, as required at our hands, we would but rarely be troubled with unworthy applicants knocking at our doors, whose entrance too often only proves to be a source of confusion to the labors of the faithful craftsman.

Hence, Masons ought to view the interrogatories at the head of this subject in a twofold aspect: one as applicable to themselves in their Masonic characters; the other, as to the merit upon which the aspirant stands who seeks to attain fellowship in our association, where none but "good men and true" should be permitted to enter, and who alone can work in harmony and brotherly fellowship; for then we can only realize, "How good and how pleasant it is for brethren to dwell together in unity;" and this quotation is familiar to the ear of every brother, so that none can plead ignorance of its salutory effects and its happy influences.

CAPTIONS OF THE "ANCIENT CHARGES."

THE "Ancient Charges," as the material from which we have drawn our illustrations, are those known as the Anderson Compilation.* They are a revision of the ancient Gothic charges, and were prepared by Bros. James Anderson, D. D., and J. T. Desaguliers, L.L. D., men of genius, learned, and of eminent abilities, who were appointed for that purpose at the June quarterly session of the Grand Lodge of England, 1721. And at the December session of the same year, Bro. Anderson submitted their joint labors for the consideration of the Grand Lodge, when the matter was referred to a committee composed of fourteen learned brethren, who, at a subsequent session of the Grand Lodge, with some slight modification, reported favorably of their work. And in the year A. L. 5723, A. D. 1723, the "An-

* These Charges and General Regulations are to be found in the "Craftsman and Freemason's Guide," and were published from an original copy in the library of Bro. E. T. Carson, of our city, who kindly loaned us the work for that purpose. Printed by William Hunter, London, in the year of Masonry 5723—A. D. 1723.

cient Charges and General Regulations," as we now have them, were first published. They are arranged under six different headings, classified as follows, viz.:

I. Of God and Religion.

II. Of the Civil Magistrates, Supreme and Subordinate.

III. Of Lodges.

IV. Of Masters, Wardens, Fellows, and Apprentices.

V. Of the Management of the Craft in Working.

VI. Of Behavior, viz.:

1. In the Lodge while constituted.

2. After the Lodge is over, and the Brethren not gone.

3. When Brethren meet without strangers, but not in a Lodge.

4. In presence of strangers not Masons.

5. At home, and in the neighborhood.

6. Toward a strange Brother.

The last charge, as will be perceived, is specified under six adjuncts, all of which apply to our behavior in connection with the considerations referred to.

Within these charges are embraced the whole line of duty obligatory upon us as Speculative Masons. They are an epitome, embracing all that pertains to man's best and highest interests in whatever relates to his present state of being, comprehending the religious, moral, mental, physical, and social relations, to all of which they are particularly devoted, as they form the basis of our organization, and the compact,

uniting men of all creeds into a fraternal fellowship, as the great center and bond of our union; that is, all men who subscribe to the fundamental belief in Deity, and come within the qualifications comprehended in the interrogatories, as the merits recommending their worthiness.

Hence, the religion we observe, as applied to us in our speculative capacity, is the belief in the Supreme Being, and the reverence we owe to Him, in our obedience to His divine will and law.

The moral obligations apply to us in those duties required in our general deportment: to abstain from habits and acts pernicious of evil and mischievous tendencies; to respect civil law and authority, conforming to well regulated conduct and good order in the affairs of life.

The mental duties are those which require application of the mind, whereby we improve our intellectual qualities, store the mind with the acquisitions of knowledge, through which we prepare ourselves for the more rational exercise and use of those powers that promote our advancement for usefulness, and elevate us in the scale of enlightened intelligence.

Our physical duties are those that require of us habits of industry, whereby we are taught to employ our time in the pursuit of some useful occupation, labor for our self-subsistence, honesty in the pursuit of our vocation.

Our social relations refer to those assemblings where we meet for the interchange of brotherly greetings, the privileges of which enhance our friendship, draw

us more closely together, afford us the advantage of cultivating those friendly relations whereby we understand each other more thoroughly, and become more liberal in our views and sentiments, as to a truly charitable brotherhood, a distinguishing characteristic of our institution, that marks its philanthropic character.

Thus we perceive the range of our calling—the circumference within the bounds of which we are charged to act. And as we progress in light and knowledge, become more thoroughly familiar with the illustrations intended to be conveyed through our "Ancient Charges," so we must perceive the importance of their bearing upon us, in our characters as Speculative Masons.

Every incentive to a virtuous and upright life is inculcated in our "Ancient Charges;" and as we live in conformity to the precepts they enjoin upon us, so we share the enjoyments resulting from our well regulated deportment, and diffuse the true principles of our esoteric teachings; which is, or ought to be, the mark and aim guiding us in all our doings, as members of an association which recognizes nothing inconsistent to true honor, virtue, integrity, and justice in all its obligations.

Hence, we must perceive the important necessity of our having a correct understanding of them, their import and applicability to us in their speculative interpretation, for as such they are to be applied. They are figurative in their construction.

SECTION I.

CONCERNING GOD AND RELIGION.

"A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance."—*Ancient Charges.*

OUR Ancient Charges and constitutions comprise and form the groundwork upon which our institution is founded. They are the frame-work, and constitute the landmarks for all Masonic organizations, and, as such, are the nucleus around which Grand Lodges gather, and from them draw the material to form the constitutions and laws for their own government, and the several subordinates work-

ing under their jurisdictions; and all of which are made to be in harmony therewith.

Their universality is acknowledged throughout all parts of the world, and their observance adhered to with such tenacious veneration, that any innovation of them would be deemed a great Masonic wrong inflicted upon our "ancient established usages and customs," such as would at once meet with that prompt and merited condemnation, as to exclude the presumed innovator from all fellowship and participation with lawfully organized bodies of Masons, wherever or in whatever clime they may be found to exist.

There is nothing that is held more sacred, or guarded with greater vigilance by Freemasons, than the landmarks of their Order. Handed down through past generations, they are the cement of its union, the binding links of indissoluble ties, that unite men in one common sentiment of kindred fellowship, constituting the barriers to innovation. Such are their nature, that they can not be overcome nor set aside without resulting in most serious consequences, affecting the general interests of the Fraternity, for whatever affects it in one section is felt throughout the entire system.

Our laws are of a twofold character. They are local and universal; written and unwritten. Within our universal laws are embraced and established the principles upon which we exist as a unit. Hence, the laws governed by those "Ancient Charges and Constitutions" form our landmarks, which are unchangeable in their nature.

We admit, and so proclaim it, "that it is not in the power of any man, or body of men, to make innovations in the body of Masonry." The ancient laws and landmarks, then, being the body from whence we derive the laws and regulations for our government, and the acknowledged authority to which we concede a universal adhesion, stand as the fundamental elements upon which our institution has its permanency, and, through them, preserves its characteristic features of universality.

Founded upon the principles of truth, derived from Divine authority, in harmony with the organic laws of nature, they are adapted to men of all nations, physically perfect in body and sound in mind, and who acknowledge allegiance to one Great Supreme Being, as the Creator and Governor of the Universe; and these principles form and constitute the logical philosophy of Freemasons.

Atheism, as already observed, is proscribed by our "Ancient Charges." A toleration of such sentiments would be an innovation of those cherished landmarks which most explicitly require the belief in the existence of a Supreme Being; and to remove this feature would be an innovation fatal to our existence as an organization. Its effect would be to lessen confidence and weaken friendship, and no obligation would be regarded as binding among men. Even moral honor would lose its virtue. Mankind would give way to the most unrestrained, cruel, and base passions of their worst natures. The very foundations of good order would be subverted, and so-

ciety would soon degenerate into a state of anarchy. The first consideration, therefore, to which the mind is directed by our "Ancient Charges," is Deity. The first and highest duty we owe is our acknowledgment of His Supremacy, our dependence upon His hand of mercy, and of our allegiance due to Him, regarding Him as the chief source of all human happiness. And this constitutes one of the landmarks of our Order, forming the impress of its religious cast.

No creeds of sectarian form are prescribed for us to adhere to, as that would interrupt and preclude the universality of that brotherhood, which tolerates freedom of opinion, and the exercise of pursuits consistent with Divine and moral law and order.

"*Concerning God and Religion.*"—The first consideration, then, as we perceive, to which the mind is directed by our "Ancient Charges," is to "God and Religion." To these first, as the primary objects for its attention. Hence, this fact goes to establish the religious character of our institution. To God as the first great cause of all things, the foundation of every good and virtuous principle, and the true source that constitutes man's happiness.

And of Religion, that, through the cultivation of its principles, we are to form and become imbued with those impressions of His Supremacy, and of the superabounding care He ever manifests over all His works; a knowledge of which will infuse within us holy and reverential sentiments toward the Divine Being, and of his paternal will to lead us into those

paths of Religious duty and obedience to Him which should ever exist between the Creator and the creature. And this constitutes the religious feature of the institution.

As the mind becomes imbued with the goodness of the Divine Creator, and man truly realizes the relationship existing between the Infinite Being and himself, so he becomes religiously impressed with his responsibilities, and of the duties and obligations he owes to Him. He realizes the aid and want of the Divine power, as his chief reliance and support. His needed dependence brings him to the reflection of his own weak and helpless condition; and as these facts become apparent, and impressed upon his mind, they lead him to contemplate his state, and direct him to seek, through channels of truth, the true source of happiness; and the more pure and exalted his conceptions of the Supreme Being, the stronger will be his desire to live in obedience to the behests of His will.

As man properly applies the light and knowledge he possesses, and thereby seeks to live in obedience to the Divine will, so he inclines to resist temptations to evil, strives to cultivate those virtues which are productive of peace to his mind, and whose good influences, as perennial streams of purity, lead him to the enjoyment of those religious aspirations which assimilate him to the Divine character; for whatever good we do in this life, so far our acts are rewarded in the reflecting enjoyments of a happy and peaceful state of mind.

"A Mason is obliged by his tenure to obey the moral law." By his tenure; that is, by his profession, he is to observe and live in obedience to those laws prescribed by Divine and human authority for his temporal being. They are to be the rules which are to govern and regulate his actions and doings with his fellow-man, conducive to mutual interest and happiness, aiming to the well-being of society; also, to abstain from indulgence in those vices evil in their tendencies; productive of suffering and misery, as well as degrading to his nature. And thereby he would be complying with his profession in obeying the moral law, the tenure of his calling.

"If he rightly understand the art, he will never be a stupid atheist, nor an irreligious libertine." What are the inferences to be drawn herefrom? "If he rightly understand the Art." To rightly understand the Art is to be in the possession of a correct knowledge of the philosophical principles upon which it is established, comprehending it in its uses and purposes; through the possession of which knowledge he is enabled to enjoy a proper conception of its requirements, and thus realize the beneficial effects resulting therefrom, as well as possess a correct understanding thereof; and this he can only do by understanding his duty to God and toward his fellow-men, and living in the daily practice and observance of those duties as required of him.

When man, therefore, fully realizes his duty toward God, he will reverence Him, and be obedient to His will. Seeking to be guided by His Divine

council, he will not be a profane reviler, nor irreligious in his sentiments. He will respect the moral precepts, and carry them out with his fellow-men. His actions will conform to justice and integrity. He will adhere to the precepts of rectitude, as inculcated by the plumb-line. And in the observance of these maxims will consist the impossibility of his becoming an irreligious libertine, a profane or scandalous man.

"In ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was. Yet 'tis thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

It doubtless was the custom in former times, as we perceive, to charge a Mason to respect and conform to that system of religious worship peculiar to the country in which he lived. This was in obedient conformity to the times he lived in. Hence, he was thus charged, as well as to respect the civil laws of the same, and which latter duty is still required of him.

Almost every government or country has had, and still possesses, a system of worship adopted, adhering to some creed or other. Hence, Masons being charged to be peaceable subjects, obedient to the civil laws of the government under which they lived, it was, therefore, in charge, enjoined upon them to observe the religious customs of the same. The peace and welfare of the Fraternity, in a measure, depended there-

on. Nor did these requirements, in any manner whatever, militate against them in the relations of any of their Masonic obligations and duties; but it most beautifully displayed the liberal principles upon which the institution is formed in its government.

Our institution, being peaceable in its nature, aims to avoid controversies engendering strife, productive only of contentions, leading to mischievous notoriety. But seeking to perform her mission in the spirit of a charitable and generous messenger for man's good, must, and ever will, debar from her portals any and every element calculated to disturb her peace, or interrupt the harmony of her labors.

In our assemblies we are of one household, and, as such, we stand upon the equality of a fraternal union. We do not interrogate this or that brother as to what are his peculiar religious persuasions, or what his political casts; but if he be of the household, and humbles himself before the same God—the same Creator—he is our brother; and no rank or distinction lessens the tie. Our obligations are mutual, and our duties are reciprocal. This is the spirit and the proper one by which Masons ought to be influenced, as the only correct principles upon which they can meet; and all good and true Masons will adhere to these maxims in all they require.

Our interests are interwoven in each other's behalf. Our ties bind us in a fraternal union, where no discordant elements should ever exist to mar its harmony; but the spirit of a liberal charity ought ever to prevail within the circle of a brotherhood

whose features are of a cosmopolitan nature, extending from the center to the utmost limits of its circumference.

As a spirit of toleration became more prevalent in the world, men also became more liberal in feeling and sentiment, more friendly in intercourse toward each other. The influences resulting from that toleration of freedom diffused itself through the advancement of light and knowledge, and an increased desire for improvement in the social relations of life, and the diffusion of intellectual improvement.

An enlightened liberality of sentiment frees the mind from the shackles of prejudice with which it has been trammeled in its benighted state, and leaves it untrammeled in the exercise of freedom to disseminate its own thoughts, in the promulgation of its own reflections.

By the laws and regulations governing our organization we exercise no control over private opinions. Freedom of sentiment, in the enjoyment of each individual, as may seem most reasonable and consistent to his own capacity of understanding, and according to the formation of his own judgment, are rights inherent, with which no one can lawfully interfere. Hence, it is enjoined upon us as Masons to respect and honor each other in our private affairs, according to each individual what he is justly and lawfully entitled to, religiously and politically; and to be of that "religion in which all men agree;" yet leaving each to the free-will and exercise of his own peculiar opinions, recognizing only those which constitute

the bond of our union as the basis upon which we stand.

"To be good men and true, men of honor and honesty, by whatever denomination or persuasion they may be distinguished."

Such are the characteristics to be possessed by the aspirant for Masonic honors. They are the qualifications we exact as requisite to constitute worthiness of fellowship. "To be good men and true, men of honor and honesty." Hence, when a candidate presents himself for entrance into our Fraternity, he must come with these qualifications, as they are the indorsing recommendations which are to distinguish him for his worth and usefulness in our field of labors, and which he can not in truth participate in unless he possess these enumerated qualifications.

We say that it is the internal, and not the external qualifications that recommend us to favorable consideration. And yet there are external qualifications to be considered as recommendations to distinguish our worth; but they are not of a worldly consideration, consisting in the possession of titled ranks of nobility, nor in the positions we occupy in the various ecclesiastical or civil relations of society; but they are the indwelling principles of virtue, which show forth in the actions of our lives; that display themselves in the consistency of our regularity in our deportment, in our regard for truth, and our love of justice, as these are the distinguishing characteristics pertaining to the "good and true man," the *criteria* that mark him as an example

worthy of imitation, whose actions flow from the internal emanations and convictions of a conscientious desire to do right; not from the effects of compulsion or fear; but from a sense of justice, springing from the noblest attributes that can adorn the human character, and that makes man truly a benefactor to his fellow-man. Deal justly in all things with your fellow-men, love mercy, cultivate a spirit of liberal charity toward others, and walk humbly before your God, and thus you will fill the required measure of your duty, in obedience to the tenure of your calling.

Having made due inquiry into the character of an applicant, finding him possessed of the necessary requisites, and also being of a humane and benevolent disposition, and taking his own declarations as to the motives that induced him to seek admission and fellowship to our numbers, we accept him upon those considerations; but that acceptance must be with the unanimous approval of the Lodge, for the consent must be a unit.

And here it is proper for us to say, that while we exact certain special requirements and assurances from the candidate, there are also rights and privileges to be extended to him. He may desire to be shown the warrant or dispensation under which the Lodge holds its authority. He may desire a perusal of its by-laws, to see if there be any thing therein contained to which he could not consistently comply with. He may also wish to examine a list of the members, whether there are those in the Lodge with

whom he would not desire to associate. These are privileges extended to the candidate, that no imposition or deception be practiced. The candidate has the right to demand this information to satisfy himself of the sincerity of our profession.

Too much attention can not be paid, nor too great care taken, to see that the several qualifications and requirements exacted from the candidate are strictly adhered to, as the harmony and prosperity of a Lodge depend much upon the elements of which it is composed. If we admit persons into the Fraternity devoid of the proper qualities to constitute good fellowship and a harmonious union, we inflict a serious injury upon the institution, and place ourselves under obligations to unworthy persons, often being the source of much trouble, resulting from our own inattention, and want of proper care. The wrong thus committed is difficult to be disposed of, and it also lessens the influence we are otherwise required to exercise over the frailties and errors of others; nor do we observe and adhere to the nature of the requirements comprehended within the interrogatories to which we require the unequivocal assent of the candidate.

Our institution has endured more through our own negligence in this respect than from all the anathemas that ever, from ignorance or fanatical bigotry, have been hurled against it. Its enemies, through our own inconsiderate acts of imprudence, have been furnished the weapons to assail it, and we have thereby, through our own neglect, weakened the means of our own defense.

A man addicted to deliberate profanity, or given to the indulgence of any other vice demoralizing in its tendency, is not a proper subject for reception into the Fraternity. It requires no very penetrating observation to perceive the unfitness for the association, for such a person may, with just propriety, be classed as an irreligious libertine. His profanity would at least entitle him to that credit.

A system where the purest of morals are taught, where reverence to the high and Holy God is enjoined, should never be contaminated with impure and defiled elements. Good men and true revolt at it; honor and honesty forbid it, and Divine justice will, sooner or later, demand its full retribution for all such delinquencies.

It is not required from us, that we should involve ourselves in controversies and fruitless arguments with those who, through malice or ill will, are induced to assail the institution, for this, in our charges, is forbidden; but that the strength of our argument in its defense will be to live in the faithful observance of its just and rational requirements, that the tenure of our lives may be the true exponents of its value and usefulness to mankind. The external display of the excellent precepts it inculcates, illustrated in our daily walks of life, will stand forth as the living witnesses and most eloquent arguments to be exhibited or advanced in its defense. It needs nothing more formidable to indicate its good character for offices of usefulness.

Prudence and circumspection are virtues becoming

the dignity and character of a Mason, and he who judiciously regards and values their importance will be an honor to the title he bears of consistency to the profession he makes, and uphold the dignity of the institution with the honor it claims at his hands.

"Whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance."

The beneficial advantages to be derived from the friendly relations consequently resulting through the conciliatory influences here referred to are maxims incontrovertible, and exercise a powerful control over the actions of men. But their influence and power can only be realized through a strict compliance and faithful regard to duty. A consistent adherence to the requirements of our obligations, in the recognition of the fundamental principles governing the institution, will alone secure that happy result, when, in the language of the charge, "Masonry becomes the center of union," where true friendship exists, such as knows no dissembling; but whose salutary influences conciliate men who otherwise would have remained at a perpetual distance.

To guard well the avenues to our Lodges, that none may be permitted to enter but "good men and true, men of honor and honesty," will alone secure this end, establish confidence, and strengthen the ties of friendship, as well as enable us more fully to practically carry out the great end and purposes of the

institution, and make it truly a center of union—one that regards the sacredness of its compacts in the true intent and purpose of the laws governing the same.

It must, therefore, be apparent to the mind of a considerate and reflecting Mason, that his obligations are of a most serious nature; that he has "voluntarily, and of his own free-will and accord," assumed duties and responsibilities which require him to observe and obey both "Divine and moral law;" and the nature of these duties and responsibilities he can not, with impunity, disregard; otherwise, he may set aside, as of no binding force upon him, the Great Light, the source from whence are drawn the precepts and duties given him in charge to observe, and which also is to be the rule and guide of his faith and practice.

If, in the incipient stage of his first entrance, the candidate is taught to acknowledge his belief in the Supreme Being, to regard Him with reverence, as due to His Holy Name, and in his progress the sacredness of the Divine Being is ever kept to his view, we can not perceive, then, how he can disregard so sacred an injunction without feeling a just condemnation, in his own mind, of a remissness of duty. And yet, it is to our painful regret, that we too often witness a wanton and thoughtless digression and indulgence in profanity and other vices, perpetrated by Masons.

In our rituals, in the second stage of our advancement, we say that "speculative Masonry is so far

interwoven with religion, as to lay us under obligations to pay that rational homage to Deity, which at once constitutes our duty and our happiness." Then, to indulge in irreverence must be irrational, and produce a contrary result.

In the third stage of our advancement, which is the climax of our speculative system, we can more fully realize the force and power of this great truth, as to man's duty toward his Creator. Hence, our "Ancient Charges" have been wisely framed as to what constitutes the first great and important duty we are bound to recognize.

Thence precede the moral duties which are to govern us in our intercourse with each other, and, in like manner, toward our fellow-beings at large; and the several architectural implements pertaining to our speculative system are intended to illustrate those duties, and impress them more firmly upon the mind. That we speculatively philosophize upon their applicability to illustrate the virtues which are to distinguish us for our uprightness, our love of order, our love of justice, and our conformity to an honorable deportment.

Thus we illustrate the obligatory duties a Mason owes by his "tenure," and if he "rightly understand the Art," and works agreeably to the rules prescribed thereby, he will honor his profession, and, with consistency, rationally enjoy the privileges it has conferred upon him.

SECTION II.

OF THE CIVIL MAGISTRATES, SUPREME AND SUBORDINATE.

"A Mason is to be a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen; because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they can not expel him from the Lodge, and his relation to it remains indefeasible."—*Ancient Charges.*

WITHIN the purviews of the preceding section of the charges are comprehended the duties which, as Masons, we are charged to observe, and of

the respect we are to pay toward civil magistrates, supreme and subordinate; further, also, to abstain from all unlawful acts, whereby the peace and well-being of society may be interrupted; and the reasons are likewise assigned therefor. In the first charge we are called to the consideration of "God and Religion;" in the second to Magistrates in civil authority, "supreme and subordinate." This refers to the rulers of our Government, and to those in subordinate capacity, all of whom we are to recognize and honor, according to their respective stations.

All lawful authority, by virtue of our charges, we are to recognize, and we can not contumaciously disregard the behests thereof, whether it be of a Divine or human nature, without being responsible for such digression, and reaping the consequences incurred through our want of a proper regard and obedience therefor.

Magisterial prerogatives of human authority may at times, and often are abused—subverted to improper purposes; but we are, nevertheless, for the time being, to yield obedience thereto, and seek our redress through lawful means.

Divine authority defines what man's duties, in all his relations, are; and although justice, in this present state, may be tardy, and often perverted in her rightful designs, and we may thereby wrongfully suffer, yet her just demands will, in due time, be vindicated, and her lawful claims be established upon that principle of right justice demands.

"A Mason is to be a peaceable subject to the civil

powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates."

Masons have, at all times, been charged to be peaceable and law-abiding subjects or citizens to the country wherein they may reside; to be engaged in the pursuit of some laudable vocation, through which means to obtain an honest livelihood for themselves and for those who may be dependent upon them. Also, through frugality, to create a reserve for the infirmities of age, and for such reasonable contributions as may, at times, be required to aid the needy, for relief is a duty incumbent upon us, illustrated in our Rituals.

The precepts enjoined by our institution do not give countenance to idleness in any manner or form whatever, as the indulgence of such habits is reprehensible, and in their influence lead to pernicious results. Man is placed here, in this sphere, for active usefulness. Every faculty of his nature is adapted to some capacity or other, and should be thus engaged. The mind, as an active faculty of his nature, is the medium controlling his actions, and its powers are accordingly exerted for good or evil, as it has been trained. When under the guidance of virtuous principles, and directed by proper influences, it elevates him in the scale of happiness, enlarges the boundaries of his operations, as well as develops the extent of his mental and physical resources for usefulness in the affairs of human life. It is only

by habits of industry, formed by a systematic training, whether physically or mentally applied, that our real powers display themselves, and the value of our labors become beneficially productive of usefulness.

The salutary effects resulting from a proper regard paid to the considerations here set forth will be, in their tendency, to systematize us in the practical conformity to good order and regularity of deportment. To encourage habits of industry and frugality, and to cultivate a spirit of benevolence, are examples productive of laudable emulation, as well as commendable traits that go to establish our worth upon the real merits resulting from the proper application of our powers, whether mentally or physically engaged.

Our time should be so apportioned, in its arrangement, as to devote a share for intellectual culture and improvement, as well as devoted to physical labors. Without improvement of the mind, the mere accumulation of worldly gains afford but temporary gratifications, and which often partake more of the animal instincts than the rational enjoyments pertaining to man's higher and more noble nature. An enlightened and cultivated state of mind affords recreation and relieves the tedious cares and fatigues of bodily labor, for the joint coöperation of mental culture and physical labors, when properly directed, constitute the elements which give value to man's worth.

This world is but a seminary for our education and for our improvement, to prepare and fit us, while in it, for a higher sphere. We are, in our present state, but as an illustration of the Rough

Ashler, upon whom the implements of the Grand Master Architect must be applied, to give it shape and proper form. Figuratively, the mind to be improved by cultivation for the proper enjoyment of the privileges He has conferred upon us.

The trials of this life are the rods of affliction sent as chastisements for our purification, yet our limited capacity of vision does not enable us to understand them. What often may appear as inconsistent to us is productive of good for our interest and welfare in some manner or other. If we had not trials to endure, we could not appreciate the value of the favors surrounding us, and realize them as the beneficent bestowments of a kind Providence, destined for our good.

The apportionment of our time is most beautifully illustrated by the symbolical application of the Twenty-Four Inch Gauge. By the illustrations drawn and conveyed through this instrument, in the division of its several parts, we are taught so to apply each, that a part may be devoted to labor, a part to the service of God, and a part to the kind offices of benevolence and relief. It is in our service to God that we employ our mental faculties, as they are the controlling medium governing the others, and as we progress in the attainment of light and knowledge, receive truth, and are consistent to the principles taught thereby, so we proportionally enjoy the advantages to be derived through an enlightened mind, and are better fitted for the rational enjoyments flowing from the devotion of our services to

by habits of industry, formed by a systematic training, whether physically or mentally applied, that our real powers display themselves, and the value of our labors become beneficially productive of usefulness.

The salutary effects resulting from a proper regard paid to the considerations here set forth will be, in their tendency, to systematize us in the practical conformity to good order and regularity of deportment. To encourage habits of industry and frugality, and to cultivate a spirit of benevolence, are examples productive of laudable emulation, as well as commendable traits that go to establish our worth upon the real merits resulting from the proper application of our powers, whether mentally or physically engaged.

Our time should be so apportioned, in its arrangement, as to devote a share for intellectual culture and improvement, as well as devoted to physical labors. Without improvement of the mind, the mere accumulation of worldly gains afford but temporary gratifications, and which often partake more of the animal instincts than the rational enjoyments pertaining to man's higher and more noble nature. An enlightened and cultivated state of mind affords recreation and relieves the tedious cares and fatigues of bodily labor, for the joint coöperation of mental culture and physical labors, when properly directed, constitute the elements which give value to man's worth.

This world is but a seminary for our education and for our improvement, to prepare and fit us, while in it, for a higher sphere. We are, in our present state, but as an illustration of the Rough

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this beautiful trio illustrative of our labors, constituting our true felicity.

When we are thus engaged in these laudable pursuits, we shall have but little inclination or desire to embark in plots and conspiracies. Our aim will be to promote peace, strengthen the ties of friendship, and thereby seek the attainment of human happiness. Regarding the welfare of others in connection with our own, our example will be laudable, our influence diffuse itself for good, and the effects of our labors bestowed in the dissemination of usefulness, through which others may be participants, as well as ourselves.

Respect to civil authority, supreme and subordinate, has, at all times, been charged upon us, as Masons, to observe. Our own laws and regulations require a cheerful and willing acquiescence; for in obedience thereto lies the cement of our fellowship and the strength of our union.

No dereliction of duty whatever would be regarded as more reprehensible, and subject us to more prompt discipline, than a spirit of contumacious insubordination to our rulers. So rigidly strict are our requirements in that respect, that the least infringement of our laws and regulations would be summarily dealt with. Being, therefore, for the stability of our own government, strictly enjoined to observe orderly obedience to our laws, and pay due respect to our rulers, it necessarily follows that we must, if consistent, adhere to the same in all other relations of interest, for the welfare of society at large. True

Masons will always respect and observe these rules of order. Whatever grievances they may have to redress will always be sought through the aid of lawful and legitimate means, as all actions governed by proper motives will, in due time, receive their rightful considerations.

"For as Masonry hath, at all times, been injured by wars, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen; because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace."

If we consider the evils that affect the welfare and peace of our institution, we can truly say, that none have been more disastrous to its prosperity than wars, bloodshed, and confusion, which, from their nature, have, at all times, been most pernicious to its prosperity, as they are baneful elements, antagonistical to the principles it inculcates, and ruinous to its dearest interests. Hence, wherever a spirit of enlightened tolerance has prevailed, favored by that influence, the institution has been under the fostering care and protection of rulers, and those in authority, whether kings or princes, who have ever given it their sanction, enjoyed its privileges, and thereby encouraged its assemblings, for its peaceable and law-abiding features.

Peaceful in the principles it inculcates, and law-abiding in its attachments, the institution has ever been, and ever will continue to be, the consistent

friend to good order, the benefactor of man, and the faithful ally to the stability of good government, as its general usefulness is thereby more fully diffused, and its purposes more practically carried out, regarding, as it does, the interest and welfare of mankind for good as the highest attainments to be sought.

Whatever, then, is at variance with these principles is not only injurious to the institution in regard to its usefulness, but detrimental to the best interests of society, subversive to the moral influences guiding our better natures, and only tending to confusion and anarchy. Such inharmonious material can meet no encouragement in a brotherhood embodying the sentiments of peace and good will to all mankind.

A generous liberality we are taught to cultivate, and in all things cheerfully accord to others whatever may be justly due; not to be biased in mind, or swayed by prejudice; but exercise prudence in all matters, and judge with honesty of purpose. Governed by such principles, our actions will speak for themselves, and our outward deportment be exemplified by a course of uprightness and integrity, consistent to the principles required by our profession; and as such, they will stand forth as the best evidence and the strongest argument to be adduced to silence the cavils of our adversaries and promote the welfare of the Fraternity in the advancement of its peaceful mission.

Wherever a spirit of intolerant bigotry has prevailed, our institution has been made the marked object of its enmities. Anathemas have been hurled

against it with all the force of blinded prejudice. Yet not always through ignorance, or a want of knowledge as to its usefulness and its benevolent designs; but too often instigated through a demoniacal spirit of hatred. Yet it has always withstood the assaults and survived the attacks emanating from base motives, evil and unholy in their purposes, and maliciously mischievous in their intentions.

It requires no strategy, no physical force, no display of mental powers, nor hostile weapons of warfare, to defend its fortress from assault. Its self-sustaining principles of vitality make it invulnerable to the feeble attacks of blinded prejudice and stupid bigotry. Its power of strength and its stability lie in the actions of its own members, nurtured and sustained by them in the purity of its virtuous precepts. A living obedience in conformity to its just and reasonable requirements, faithfully adhered to, is its proper guarantee of safety.

The exemplification of these principles, illustrated in our intercourse exoterically displayed, will be its shield of protection, and constitute a bulwark of defense more formidable in power than all that the skill of forensic argument can produce, silence the tongue of vituperation, overcome evil machinations, and ever secure it the support of enlightened and liberal minds. It is, therefore, the law-abiding and peaceful principles inculcated by the institution, that have given it sanction, and cause it, at all times, to command the fostering care of rulers supreme and magistrates, who have ever encouraged and honored

to our human natures. To be good Masons, then, requires us to be good and law-abiding citizens, to honor and respect every one according to the position he may occupy, where self-respect is in conformity to good order and decorous deportment.

Such, then, being the principles governing our own organization, we must necessarily be led to an observance of the same in all our relations and lawful duties as citizens or subjects, under the form of government in which we may reside, or to which we owe allegiance.

Political sentiments, however greatly at variance they may find us, we have no control over in our Masonic capacity, nor can we sever ourselves from our Masonic obligations, however widely we may differ in this respect. Our Masonic duties are paramount, while the former are matters of a private nature, affecting individual interest only, and with whom the responsibility for their derogation from duty must rest. For individual errors the Fraternity is not responsible.

In a collective capacity we can not give countenance or encouragement to a seditious or rebellious spirit, for that would be incompatible to the principles upon which the organization is founded, would at once mar the harmony of our union, and be a disturbing element to its stability. Yet, while we deplore the outward errors of our misguided brethren, and deprecate their imprudent course of action, their Masonic relations remain with us indefeasible. Otherwise, our claims to universality would be a

non-entity, and our title to Free and Accepted Masons would be a meaningless misnomer. Masons, in their relations as such, can only be disciplined and punished for violation of their own laws and landmarks. And wherein they violate municipal or governmental laws, they place themselves without the pale of Masonic protection. Their claims thereby become only such as the common acts of humanity lead us to extend. Yet, in this we are bound to respect the appeal of a brother, while we do not give countenance to what may be regarded as his error. Whatever we can do to mitigate his condition, without compromising our own honor, jeopardizing the duties we owe to our Government, we extend to him. And no true Mason will ever violate his pledge, or betray the confidence reposed in him.

We are required to render respect to "civil magistrates, supreme and subordinate;" to give no umbrage or ground for political jealousies or disturbance to Government; but, as peaceable citizens, render obedience to magisterial authority, work diligently, and live creditably. These are a part and parcel of the duties requisite to constitute a good Masonic character. Hence, it is upon such hypothesis only that men of all stations and ranks in life, governed by good and honorable motives, are found within the folds of our brotherhood.

While Freemasonry is the steadfast patron and consistent friend to good order and a well-regulated system of Government, and, as one of its chief requirements, strictly enjoins it upon its members to

live in conformity of obedience to the laws of its own government, it does not adhere to, or give countenance to injustice or wrong inflicted, nor to any arbitrary assumption of power or abuse of privileges.

As an organization, it does not take part in matters disconnected with its own internal and domestic relations. In this respect, it prudently refrains from all intermeddling in affairs which would tend to its confusion and lead to its ruin. It leaves the brotherhood in the enjoyment and exercise of privileges guaranteed by municipal and governmental laws. Whatever political wrongs or grievances they may have to redress, they seek to effect the same through means such as may seem to them as best, in common with others most prudent in pursuit, to attain the desired end. And this is proper. Justice and humanity demand it. For, were it otherwise, it would not be consistent to our teachings, but militate against man's most sacred and cherished rights, and be derogatory to the noblest principles of his manhood.

The Creator has bestowed upon man certain rights and privileges, which no human power ought to deprive him of, and to the deprivation of which he ought not tamely to submit.

As an organization, we have already stated that Masonry does not take part in matters disconnected with its own relations. Being composed, as it is, of men of all nationalities and countries, it is cosmopolitan in its character. Hence its feasibility in that respect must preclude the possibility of its intermeddling with matters which would give it a local

or limited identity. Its operations are universal. Its field of labors embrace the circumference of our globe, and when shorn of this feature, it ceases to exist as a universal brotherhood. As an organization, then, in a collective capacity, we stand aloof, and take no part in any thing that would localize it in its character.

Honor and probity are distinguishing traits that should, and ever will, characterize good and true Masons, endear the relations by which they are united, and secure that mutual welfare conducive to the best interest of society in general.

To God and Religion first, as the primary considerations; to our Government, obedience to its laws and respect to its rulers, supreme and subordinate, next. Within these charges are embraced the chief duties of a Mason. Obedience to the former will secure obedience and respect to the latter. Divine authority is the highest behest we are bound to obey, and when this authority is properly recognized, it leads us to respect human authority, when consistent to Divine and moral requirements.

Insubordination, disrespect to lawful authority, wars, bloodshed, and confusion, have no affinities with the principles of Masonry. The basis upon which we stand is recognition of what is just, lawful, and proper. Peaceable in our mission, we aim to do good, to promote man's welfare, and secure his interest in the attainment of the largest degree of human happiness; and this constitutes the utilitarian feature of our system.

Hence, when engaged in these pursuits, we give no "umbrage of ground for political jealousies to government;" we leave no room for adversaries to disturb the peaceful labors of the Fraternity; but, as a loyal brotherhood, true and constant in duty to God, to ourselves, to our neighbors, to our Fraternity, and to our country.

Reverence God, respect religious duties, labor honestly, act charitably, live peaceably, be obedient to the laws and customs of the country wherein you reside, respect lawful magisterial authority, and thus the relations existing between us remain preserved in harmony, and our Fraternal fellowship uninterrupted in the peaceful mission of its calling.

SECTION III.

OF LODGES.

"A Lodge is a place where Masons assemble and work: Hence, that assembly, or duly organized society of Masons, is called a Lodge, and every brother ought to belong to one, and to be subject to its by-laws and general regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens, that pure necessity hindered him.

"The persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report."—*Ancient Charges.*

OF LODGES.—This expression is understood in a twofold sense. Its application, in the first reference, alludes to the locality or place where Masons meet, designated as their Hall or Lodge-room; and for which there is a particular description given as to its situation, and the internal arrangement thereof. In the second, its applicability refers to the

members, in an organized capacity; and it is in this sense we define what constitutes a Lodge.

A Lodge consists of a certain number of brethren—"Free and Accepted Masons"—duly assembled, with the Holy Bible, Square, and Compasses, together with a Charter or Dispensation, empowering them to assemble and work, confer degrees, and transact such other matters as pertain to Masonic duties. And any thing short of the enumerated specifications can not constitute a lawfully organized Lodge of Freemasons.

According to the traditions which have been transmitted to us, our ancient brethren were practical architects and builders; whereby they wrought and performed labors, both mentally and physically. Their labors were apportioned to them according to their proficiency and ability to execute. Each was assigned his part to perform. We are also informed that they were speculative, herein combining a twofold character, that of operative and speculative. We, however, being but speculative or philosophical Masons, our labors partake more of mental than physical employments. They are mental, except so far as pertains to the Lodge, in the labors bestowed upon its ceremonies and the management of its affairs.

But, however, to carry out the affinity existing between, and illustrate the analogy in the association of operative and speculative Masonry, the phraseology peculiar to the operative is still retained, wherein we metaphorically use the expression, and say of our Assemblings, that Masons meet to work.

Although their labors are not devoted to the erection of structures and edifices, requiring the endurance of manual and physical toil; yet their work consists in the application of mental employment, in the service and exercise of those faculties necessary to be engaged in the construction and erection of a moral edifice; the purifying of our natures through cultivation of the mind, and training ourselves to the practice of those principles of correct habits, which free us from the trammels of vice in whatever form it may possess us, and whose elevating influences lead us in the paths of a virtuous, upright, and consistent course of life. And such are the labors pertaining to the speculative Mason, to which his mental faculties are called into requisition.

Figuratively, the occupation of the operative is illustrated for the erection of a temple devoted to virtue and morality, wherein the innate qualities of mind and intellect are employed to develop their powers, for a display of usefulness, prepared and adapted to the more important duties incumbent on us in the social relations of life. Hence, it is in this sense of application we are taught to erect a moral temple, symbolically using the architectural and operative implements of the builder in our speculative capacity.

The material furnished for the construction of this moral edifice, and which constitutes the crowning ornaments of its beauty, as well as display the intrinsic value of its usefulness, are quarried from the mine of infinite wisdom, the repository of human

happiness; and they consist in exemplification of the virtues of Faith, Hope, and Charity, practice of the tenets of Brotherly Love, Relief, and Truth, and the considerations due to the cardinal virtues of Temperance, Fortitude, Prudence, and Justice. Within these qualities are comprehended the material which we, as speculative Masons, philosophize upon, to bring into service those requirements for the benefit and improvement of our present state of being.

"A Lodge is a place where Masons assemble to work. Hence, then, that assemblage, or duly organized society of Masons, is called a Lodge, and every brother ought to belong to one, and be subject to its by-laws and general regulations."

Here we are informed of what a Lodge consists, and also that it is the duty of every brother to belong to one, be subject to its by-laws and general regulations; otherwise, he does not add his share of labor, in service, to the Lodge, nor contribute to the support of its funds, a duty which every Mason owes to perform, for the well-being and prosperity of the same.

A Lodge, in a Masonic sense, as already observed, is understood to be an association of Masons, legally constituted under a particular organization. The place of its meeting is designated as its Hall or Lodge-room (or, as we otherwise think, should be more properly defined to be its sanctuary), where it assembles to transact its affairs, and inculcate those duties, both religious and moral, which it requires to be observed, to our Creator, toward each other, and our fellow-beings in general.

The unemployed moments of a Lodge should be occupied by the Master, or some competent brother, in a short lecture or essay, bearing upon the several points of duties devolving upon the members thereof. Such a system would be profitable to its prosperity, and add to the interests of the Fraternity.

It would not only be in this respect that its importance and healthy influence would be felt; but the advantages to be derived from such a system, the great benefits resulting from it, in its tendency, would be to incite a spirit of laudable emulation among the members of a Lodge, awakening a lively interest as to the true value of the association, and stimulate them with an increased desire for the acquisition of knowledge. A more active and lively zeal would display itself, in a desire for cultivation and improvement of the mind, all of which would result in a larger amount of Masonic intelligence to enrich the intellectual storehouse, and make reflecting Masons comprehend more fully the great importance of understanding the true philosophy and character of speculative Masonry; and thus Masons would become more valuable to each other in their character as such, regard their obligations with greater fidelity, practically illustrating the beauties of its system through a consistent and upright course of action, displaying the beauties of its external work.

To faithfully observe the Masonic requirements, and discharge their duties, a Mason ought to be affiliated with some Lodge, as its influence animates him to more active usefulness in its labors, and keeps

alive within him that interest in the welfare of the Fraternity which every good Mason ought to possess. And unless he is so connected, he can not participate in its privileges, nor enjoy its benefits; and thus he fails in the general discharge of duties incumbent upon him, and debars himself from privileges and advantages he ought otherwise to engage in. He bears the title of a "Free and Accepted Mason;" but does not discharge the duties of one.

Yet, although his non-affiliation does not lessen the force of any of his Masonic responsibilities, nor release him from the discharge of any of the duties pertaining thereto, for he still remains amenable and is subject to Masonic jurisdiction and discipline, whenever it is deemed as a necessity to exercise the same. Hence, non-affiliation does not leave a Mason beyond the influence of its requirements, being "Free and Accepted;" but the term, properly understood, is not applied to the neglect of its interests or of the privileges it confers.

"Free" applies more directly to the voluntary condition upon which a candidate offers himself to constitute him, in the proper sense, worthy of being "accepted." Hence, the true application of the expression "Free and Accepted."

Every Lodge must possess a fund for the purpose of defraying its necessary expenses, and also for the relief of such applications as may at times be made upon it for the needy. This fund is derived from the making of Masons and the annual contributions received from its members. Non-affiliating Masons,

then, failing to contribute their quota to keep up the funds of a Lodge, lessen, to that extent, its ability for usefulness in affording relief to their less fortunate brethren and others having just and proper claims upon them. A Mason, therefore, who rightly understands the nature of his obligations, can not lightly regard the relation in which he stands toward a Lodge.

"A Lodge is either particular or general, and will be best understood by attending it, and by the regulations of the General, or Grand Lodge, hereunto annexed."

The theory of the principles here laid down are, in their nature, correct. We can only understand a Lodge by attending it; that is, to possess a knowledge of its internal work, which displays itself in our outward actions. A proper understanding of its esoteric labors, systematically illustrated, can, therefore, only be gained and possessed by personal attendance on its meetings.

Lodges are Supreme and Subordinate, and it is from the Supreme or Grand Lodge that subordinates derive their existence, and to them they likewise owe their allegiance.

In former times, any indefinite number of Masons, not less than three, however, could meet, form, and open a Lodge. This privilege they possessed as a right inherent within themselves, and therein confer degrees. Such Lodges were special in their features, and independent within themselves, owing no allegiance to any higher authority. But in their inde-

pendent capacity, they could transact no business affecting the Fraternity at large, nor confer any degree excepting that of Entered Apprentice.

The Fraternity, however, in those primitive times were assembled at quarterly and annual communications, where all Masons residing or working within a reasonable distance were, by summons or warning, required to attend, and where a Grand Master was chosen for the time being. This summons or warning was obliged to be respected, and for the obvious reason that all were interested in the transactions of these "assemblies," and should be present at their deliberations. The degrees of Fellow Craft and Master Mason were only conferred at these Quarterly Assemblings of the Craft.

But since the organization of Grand Lodges, subordinates derive their authority from them, and therefore become particular Lodges, established in a permanent locality, which can not be changed without the permission of the Grand Lodge to remove, and approval of the new locality selected, or by the Grand Master during its recess.

"General Assemblies" of Masons were quarterly or annually convened, for the purpose of transacting such matters as were intended for the general welfare of the Fraternity at large. And from these "Assemblies" proceeded the organization of Grand Lodges, since the formation of which, all subordinates must receive their authority from, and be under the immediate jurisdiction of such grand bodies, constituting them legally authorized working Lodges.

"In ancient times no Master or Fellow could be absent from it (the General Assembly), especially when warned to appear, without incurring a severe censure, until it appeared to the Master and Wardens, that pure necessity hindered him."

From this we have the positive authority that it was obligatory on all Masters and Fellows to attend these quarterly or annual "Assemblies" when warned to appear; and the failure to attend, by disregard of the warning, was deemed an offense highly reprehensible, and the penalty for the offense subjected the delinquent member to incur a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him. From the tenor of the clause it would also seem that his presence did not necessarily depend upon a summons or warning, for his obligations made it a duty to attend; but that a summons or warning could not be disregarded without an ample and satisfactory reason assigned, that the Master and Wardens might know that pure necessity alone prevented his attendance.

A mere matter of inconvenience, therefore, proceeding, perhaps, from carelessness or indifference on the part of a brother, could offer no apology for his want of respect to obey the behests of a summons, nor be deemed of sufficient importance to justify his absence; but the reason assigned must be established upon some good and substantial grounds. And this requirement, if adhered to, holds good in our Lodges at the present, as well as at former times. And the reasons to be assigned therefor are obvious to evry re-

flecting Mason who properly regards the interest and welfare of the Fraternity, which ought, at all times, be a matter of earnest consideration with him.

These "Assemblies" being held for the general welfare of the Craft, there being at that time no supervising jurisdiction over Lodges, each acting independently within themselves, it was, therefore, more preëminently necessary that the warning issued therefrom should be implicitly obeyed; the nature of our organization also being such that obedience must be observed in all its requirements. The warnings were not only issued to Masters and Fellows; but likewise to Apprentices, who also took part in their proceedings; and of whom also the greater part of the Craft was composed.

In former times the Master's Degree was not conferred indiscriminately, as at present. It was conferred only upon a brother who was Master of a Lodge; for, by the regulations of the old charges, it was only necessary to possess the Degree of Fellow Craft to constitute a brother eligible for the office of Warden or Master of a Lodge. Hence, therefore, we infer therefrom, that no one received the Degree of Master until he became Master of a Lodge.

Grand Lodges being our highest tribunals, hold jurisdiction over all subordinates within the limits of the Government, State, or Territory in which they are located. Their authority is coëxtensive therewith. All, however, are governed by our "Ancient Charges," held as the germ embodying the constituent elements embraced within the written land-

marks of the Order, and which are regarded by them with the most scrupulous veneration, as they are the groundwork upon which their own Constitutions and Laws are framed.

No Grand Lodge would presume to make innovations upon those time-honored instruments, as the act would be deemed an infringement, to most justly call forth the prompt disapprobation of all lawfully organized bodies of Masons, and place the innovators without the pale of Masonic intercourse.

The Grand bodies are the equilibrium by which those "Ancient Charges" and customs of the Fraternity are perpetuated, and, through them, are handed down to all coming generations. They are the nucleus around which the lesser satellites revolve, and from them receive their light. Hence, their well guarded vigilance in preserving unimpaired those most excellent regulations, which constitute our universality and preservation in the harmony of our relations.

As a parent, ever watchful over the well-being of its offspring, constantly regardful of its welfare, so is the overseeing supervision of these Grand bodies, with equal care, constantly manifested in guarding the interests of their subordinates, that no encroachments be made upon the rights of each other, that no violation whatever of any law or rule governing them be permitted.

"The persons admitted members of a Lodge must be good and true men, free-born, of mature and dis-

creet age, no bondmen, no women, no immoral or scandalous men, but of good report."

These are the qualifications a candidate must bring, as they are the essentials requisite, and are necessary to make him acceptable for admission into our Fraternity; and nothing short thereof can, in lawful observance, constitute him as one suitably qualified for the reception of those principles of virtue and morality inculcated in the ceremonies he is required to engage in.

To be actuated, through sincere motives, with the desire for doing good, is commendable in itself and praiseworthy in nobleness of character. It begets a benevolence of disposition, enlarges the affections, and stimulates them to the performance of generous actions, and makes man desirous of being a benefactor to his fellow-man. These qualities are the genuine ingredients that constitute the "good and true man." Hence, to be a Mason in the true sense of the term and in the spirit of its meaning, the applicant must be possessed of these meritorious qualities. He must be a "good and true man:" good in the possession of those benevolent principles which flow from kind and charitable affections, and true because honor and fidelity are the associates that distinguish a "True man," establish his character for fidelity of confidence reposed, and sincerity of purpose governing his actions. Such are the sentiments influencing the "good and true man;" and are the insignia that mark him for his "worth and merit."

Sincerity of purpose, guided by an honorable de-

sire to gain light and knowledge, is the laudable consideration a candidate offers as the terms of his acceptance. And upon this his usefulness will depend, and display itself in proportion as his mind receives instruction and becomes enlightened to the beauties of those truths, the illustration of which will enable him to distinguish between virtue and vice; and that the pursuit of the former is the only true source to afford rational enjoyments and secure substantial happiness; while the latter leads to contrary results. Hence, then, how necessary that we regard the considerations as here put forth, that no improper material be placed in the temple, through which the harmony of its fellowship be disturbed by discordant elements, and confusion thereby interrupt the peaceful labors of the Craft.

Man's natural desire is to seek happiness, and he will attain it in proportion as he cultivates virtuous habits, and lives in obedience and conformity to their just and rational requirements. Although more or less depraved, through his fallen state, yet his calmer moments given to reflection often check his career, and cause him to regret the imprudent acts resulting from his own weak nature. Hence, he needs to be surrounded by such associations, and guarded by such influences, as will afford him the support necessary to guard against and resist the vices antagonistical to his peace and happiness. And none but "good men and true" can be to him an Ægis of protection.

"Free-born, and of mature age and discretion, no

bondmen, no women, no immoral or scandalous men, but of good report."

"Free-born."* Descended from parentage enjoying the freedom and prerogatives of denizens; amenable only to such laws and regulations as the conventional interests and welfare of community and government require.

According to our laws, no one can be admitted into our Fraternity who is born in a state of inthrallment, or who may be in bondage; the prohibition of which constitutes one of those landmarks of the Order embracing a feature which preserve it from falling into the hands of those who, by circumstance, are debarred the exercise of their own freedom in the privileges inherent to a state of citizenship.

An applicant seeking admission, and desiring the privileges of Masonry, comes of his "own free-will and accord." This privilege, then, he can not possess upon the hypothesis of his own free-will, if he enjoys no such prerogative. His condition being one of vassalage, his associations, therefore, can not be in harmony with the obligations he is required to assume, consequently they are insuperable barriers to his admission.

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* We extract the following from the "Most Ancient Charges" governing the Fraternity: "And that the apprentice be free-born, and of limbs whole, as a man ought to be, and no bastard." We have no comments to make in reference to this latter clause; but presume it would hardly be exacted at this period.

"Of mature and discreet age." A mature and discreet age may not always depend upon the years to which one may have arrived. Some minds will be more matured and exercise more discretion at the age of eighteen than others at twenty-five;* but it is necessary and proper that we have some data to be governed by. Consequently, whatever age a country or government may establish as a proper one to exercise the rights pertaining to years of maturity, are those established by us.

One of minor years stands somewhat in this relation: not having arrived at mature age, which constitutes his right to act for himself, he being still under parental authority, that holds him in a dependent position, and, therefore, he can not use that discretion and exercise of right guaranteed by the years of maturity. The debarment, however, in this case, may be removed by the prerogative inherent in Grand Masters, who may, in the exercise of the privileges of their power, grant dispensations to confer the degrees upon a minor who may have arrived at sufficient years of discretion as to qualify him a suitable person for the privileges of the Order. And this prerogative Masonically constitutes him "Free," and if found worthy and qualified in all other respects, he would be "Accepted," subject to the ballot.

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*In the General Regulations, compiled A. D. 1720, Regulation IV says: "No Lodge shall make more than five new brethren at one time, nor any man under the age of twenty-five, who must also be his own master, unless by dispensation of the Grand Master or his deputy."

The age of a man will constitute no disqualification to his admission into the Fraternity, provided he is in possession of the physical requirements, and in the sound enjoyment of the faculties of his mind. Hence, we place no limit as to the number of years, where the applicant retains the vigor of his intellect.

"No bondmen." A bondman is one who owes servitude to another. Although he may not be born in a state of bondage, yet his condition is of a servile nature, and his restrained will, controlled by others, disqualifies him for the duties we require.

Being a bondman, then, whereby he owes servitude to another, he does not exercise and enjoy that freedom which leaves him untrammeled in the privileges of his own time. He stands, in that connection, as property, and can not, therefore, under this restraint, with a "free-will," engage and participate in those labors which require voluntary action, unrestrained by the will and power of others. Hence, he can not come in the term of "Free," and be "Accepted" as such.

Freedom, Fervency, and Zeal, are the traits to distinguish an industrious and faithful Apprentice. Hence, to practically exemplify these virtues, he must be free in the exercise and enjoyment of those rights which allow him the privileges of citizenship, amenable only to the laws and regulations established for the general interests of society, and the securement of protection in personal rights and privileges.

"No women." Woman can not become a partic-

ipant in our labors; and it is proper to be so. Our institution being originally operative in its nature, its labors were, therefore, entirely unadapted to her sphere. Hence, as we preserve the peculiarities of the operative features of the institution in other respects, we must necessarily also observe the same, in our present capacity, in this respect.

While our laws strictly prohibit such a proceeding, yet there is no object that holds a stronger regard, or that has a more powerful claim upon a Mason, than the just consideration and respect due to woman.

Although excluded the privileges of our association for good and obvious reasons, yet, in her sphere, she stands as the messenger through which a large share of our usefulness is diffused, and will ever remain the ministering angel through which we bestow our relief to the wants of others. Hence, then, her labors join us in the performance of such work as is most consistent to her position and her calling.

"No immoral or scandalous men." If, in the charge at the head of this subject, we are instructed as to what character of men we are to admit into the Fraternity, we are also, from the same source, informed as to what kind we are not to admit,—"Immoral or scandalous." Here are two different grades of unfitness defined; and the mildest of which totally unfits one addicted thereto for reception into the Fraternity.

An immoral man is one who is inconsistent to rectitude, and who acts contrary to the convictions

of moral duty, disregardful of their obligations. A man who indulges in any vice of an immoral nature, whether it be profanity, intemperance, a disregard to truth or justice, is immoral in such practices.

A scandalous man is one who not only indulges in vice, but who shamefully, in defiance of all decency, openly gives offense, disgraceful and degrading in character; wantonly depraved, and destitute of self-respect for himself or others.

How unnatural, and how inconsistent to every principle of virtue and honor, would be the introduction of such material into the precincts of a Lodge; where we stand upon our characters for honor as the test of our declarations; where we have spread before us, in our center, the open volume of Divine Truth; where we are taught that our first duty is to invoke the blessing of Deity upon our work, and to prosper the labor of our hands; where every principle of moral virtue is inculcated, through the most beautiful and impressive system of illustration conceivable to the human mind, to rivet them upon the heart; and where cherished affections should be cultivated, based upon a fraternal equality, for our "worth and merit."

Men unsuited to such associations would feel no charms, no affinities where the purest principles of a virtuous life are taught. They bear no "good report." The sound of their coming would be like the death-knell to the "Good and True Mason."

SECTION IV.

OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES.

"All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the Royal Craft despised: Therefore, no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this Fraternity: Only candidates may know, that no Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art of serving his Master's lord, and of being made a brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

"No brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before

his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better and easier, and more honorable discharge of his office, the Grand Master has power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

"These rulers and governors, supreme and subordinate, of the Ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love, and alacrity."—*Ancient Charges.*

THIS charge treats of the duties of "Masters, Wardens, Fellows, and Apprentices;" and within it are set forth the several qualities which form the basis that constitute the preferment that is to distinguish them for their worth to merit eminence. It also defines the degrees a brother must possess as necessary for certain stations, and of the offices he is required to fill as qualifications for still higher ones, and that they are to be respected and obeyed in whatever station or place they may be called to occupy. It also, further, describes that class of Masons from which Grand Masters ought to be selected—to be distinguished for that eminence of "worth and merit" which form the peculiar qualifications necessary to constitute their "singular great merit in the opinion of the Lodges."

"All preferment among Masons is grounded upon

real worth and personal merit only; so that the lords may be well served, the brethren not put to shame, nor the Royal Craft despised."

In the foregoing quotation is comprehended the fundamental qualifications which form the groundwork, as the basis of what consists the essential elements requisite to constitute eminence among the Craft. According to the theory here given, "personal worth and merit" are the considerations specified as necessary to attain so desirable and honorable a distinction; and the reasons assigned therefor are, "that the lords may be well served, the brethren not put to shame, nor the Royal Craft despised." Such is the language of the text, and upon which preferment can only be truly made.

These, then, are the considerations given, and, as such, they claim our serious attention, as the requirements thereof are of the utmost importance to the Craft, to insure its general welfare and prosperity, and commend it to the respect to be secured through the "worth and merit" of its members.

The pathway is open to all; and every Mason ought to be so imbued with a laudable desire to gain, through his labors, that knowledge which will secure creaditable distinction in whatever position he may be called to occupy.

If we regard the importance of true worth in all its bearings, to understand its import and the real value thereof, we must consider it as comprehending reason enlightened by intelligence, eminence of character distinguished for the value of its use-

fulness, stability of mind in the exercise of judgment, unswerving integrity in the discharge of duties, and decision of purpose in the pursuit of an object. These are the important qualifications to be possessed. They are the standard of true worth, and, as such, are necessary to the well-being and the judicious administration pertaining to the interest of those over whose affairs we exercise control; and it is in the possession of these several qualifications that that merit consists which secures to us the respectful consideration of the brethren, and, as such, upholds the dignity of the Fraternity with true nobleness and honor, establishing our worth to carry out its purposes.

If the qualifications, as here set forth, were, in all instances, observed and strictly adhered to, we would then be governed by those enjoying the advantages of skill and ability, and who, through their knowledge, would honor their position, and occupy their stations with that distinguished merit which alone secures respectful obedience from those over whom they hold authority. Obedience to superiors, and just respect to equals, are injunctions strongly impressed upon the mind of Masons; and a proper want of consideration therefor brings upon us the just and merited reproof due to our offense.

A Lodge can not be harmonious in feeling, united in action, or prosperous in its labors, unless the rulers thereof be such, in deportment and ability, as to command the united respect and gain the affections of its members. The personal "merit" upon

which its prosperity is based, must display itself in the knowledge of its officers, for their ability to govern its affairs, their skill and adaptation to impart instruction and illustrate the science of its rituals with impressive effect. These abilities will secure a just commendation, produce a lively interest, and inspire a commendable spirit of emulation within the brotherhood.

Our system, in its speculative aspect, is a school of instruction, cultivation, and refinement, where social relations are to be engaged in; for mutual benefit and friendly associations stand as a marked feature in its relations, tending to our improvement and advancement in intellectual, moral, and virtuous growth, as we profit by the instruction we receive.

Our personal "worth" is measured by the influence we wield in society, and is estimated, accordingly, as our efforts are directed in channels for usefulness or otherwise. Every individual, whatever his position may be, has an influence which he exercises to some extent or other; and as it is applied and operates for good, so far his personal "worth" is beneficial to society, in contributing to its welfare, and thereby merits its respect.

The power and value of our abilities for usefulness become proportionally extended and enlarged in their sphere of operation as we cultivate virtuous principles, and exemplify them in our daily intercourse with our fellow-beings. And as the cultivation of virtuous principles is encouraged by us, and constitutes the jewels of our profession, comprehended

within the "Tenets" and "Cardinal Virtues" of our Order, so ought we, as Masons, endeavor to live in conformity to a virtuous life, and make the illustrations they exemplify, particularly the distinguishing "merits" to mark our personal "worth," as being consistent with our profession. Our practice must conform to our precepts, if we desire to be noted for our consistency to the principles they inculcate.

Personal worth is to be distinguished by our integrity and our exemplary deportment, in a faithful conformity to correct and virtuous actions, imbued with the attributes of a benevolent disposition, ever solicitous for the happiness of others, as well as ourselves. And as we conform to virtuous principles, cultivate and enlarge a generous and humane disposition, so we become more liberal in sentiment, and ourselves, in return, receive the kind solicitations and feeling sympathies of our fellow-beings, producing a kindred geniality of affection, strengthening the ties of our fellowship.

These are the proper desiderata by which all Masonic associations ought to be influenced; and are the only correct ones; upon which alone can be truly established that unanimity of action which displays the value of their usefulness, conducing to their prosperity, and imparting vitality to their labors; and which alone can be effectual through the harmonious operations of their members. Governed by such principles, we may regard our labors as crowned with success.

Preferment founded upon meritorious worth will,

at all times, secure its proper regard and just consideration, strengthen the bonds of our union, make our labors more efficacious, and their good influences more generally diffused and salutary in their effects.

All preferment, therefore, established upon meritorious worth, in its value, enhances our interest, imbues us with commendable desires, makes our actions honorable, and infuses emulation in a healthy nobleness of purpose, inspires within us a zeal to excel in that laudable ambition and honest rivalry which ought, at all times, to distinguish Masons in their labors, as to who can "best work and best agree" as to the considerations to influence us as the highest aim of all Masonic aspirations.

When our regulations, then, in accordance to their requirements, are observed and fully carried out, the preferment is made upon the "personal worth and merit" of the aspirant to Masonic honors; for they, being the essential qualifications, are the distinguishing marks to characterize those who desire eminence in the Fraternity; and those only distinguished by such traits of character can properly sustain position with becoming dignity, command respect, and wield their influence for its well-being, harmony, and general prosperity.

So peculiar is our organization in its structure, that it ought to be governed by the ablest material within its sphere to command, it being of that universal nature, in its character, as to claim men of all countries and nations. None, therefore, but the most liberal in mind, enlarged in ability of comprehension,

well stored with a knowledge of its peculiar features, are able to fully perform the duties and assume the responsibilities required by it.

From this we may also learn, that it is not in the mere dint of a retentive memory, simply to possess a knowledge of the forms and ceremonies peculiar to our system, and be able to recite our rituals, that consist the important qualifications to constitute a skillful and successful officer in a Lodge. Yet, while these things are all necessary and proper, there are still further considerations to be regarded; not of equal, but of far greater importance in their bearing upon the general welfare of the Fraternity. Every well informed Mason can understand that this is so.

An officer should possess a liberal degree of Masonic intelligence. He should have a knowledge of the customs and usages governing the Fraternity. He should possess ability to discharge the duties of his station in a manner becoming to dignity of character, to command respect, whereby to prevent confusion among the Craft. He should likewise possess the ability to convey instruction, with a spirit of impressiveness and force of character; vividly illustrate his subject with animated power, to impress the desired effect; and through which abilities his labors are directed to secure the end he seeks to accomplish.

We have known officers who could run over the ritualistic portion of their work with a wonderful degree of celerity, and were called, by way of distinction, bright Masons, and yet were so ignorant

of what they illustrated, that they were unable to assign an intelligent reason for what they imparted to the initiate, outside of what they had themselves acquired by routine of instruction. Such distinction, however, ought not to be understood as entitled to any very meritorious worth; for it does not come up to the standard of an intelligent and well informed Mason, bright as he may be in the intuitive ritual.

"So that the lords may be well served, the brethren not put to shame, nor the Royal Craft despised."

Obedience to duty will inure in fidelity of service to our superiors in station, or in whatever sphere we may otherwise operate. It will gain the approval of those whom we serve, reward our efforts of devotion, and leave no ground for reflection to cause shame and mortification to our brethren, thereby to bring disrepute upon the Fraternity.

Scandal is a reproach, of which we must bear, in some measure, more or less of, through the improprieties and misdoings of others too often allied with us. The outer world is too much disposed to an uncharitable and selfish feeling of ungenerousness in discrimination. Hence, the consistent and upright brother has often to endure the mortifications and regrets resulting from the irregularities and fallacies of others. The Craft suffer thereby, and are brought into disrepute. Hence, then, brethren should live creditably, work honestly, and serve their Master with Fidelity, who, Masonically, in a speculative sense, is the lord whom they serve.

Types, Figures, Symbols, and Allegories are the modes we use in our system to convey instruction, whereby we teach the great duties, the practice of which insures a moral and upright life. If, in this respect, we apply the various implements of Architectural and Operative Masonry, so, with the same propriety, we may apply the terms "lords" and other expressions to our present speculative character. Hence, the "lords" are our rulers, whom the Craft, as brethren, serve well and faithfully,—work honestly; that is, deal justly with one another, practice no dissembling, that none may bring reproach upon themselves or others, whereby the Royal Craft is brought into disrepute.

"No Master or Warden is chosen by seniority, but for his merit."

From this we may draw the inference, that it is not to the number of years we have spent in the Fraternity, but the use to which we have applied them, in the exercise of the privileges it has conferred upon us, that our real value consists. To claim privileges and distinctions merely upon the score of years, without giving devotion to labor, zeal, and emulation to contend for the reward due to the faithful for fidelity to services rendered, is, within itself, not entitled to any consideration of preferment, as secured upon personal "worth and merit."

If we desire to be useful, we must first understand the nature of the work in which we are to engage, and the adaptation of the implements we are to use, that we may make them practically available to our

purpose. To be a skillful and productive laborer, we must first understand the groundwork, and the theory of the field of operation to which we are to devote our attention. Study its different parts, and thereby gain a knowledge of the relative bearing each has to the other, and then, with the proper appliances of the means at our hands, we may labor to successful profit and advantage.

These principles, strictly adhered to, will, at all times, secure the most judicious and skillful in the "Art" to govern the affairs of a Lodge, and insure its stability of purpose; for upon its well conducted management mainly depends its prosperity and usefulness, the enjoyment and value of its privileges, the benefits and advantages to be derived from the association. The rulers of a Lodge can not, therefore, be too carefully chosen; and those, therefore, who may be called to occupy important stations should, by example, influence others to like laudable efforts in their labors; and thus their "merit" will be established upon the "worth" they possess.

To occupy the position of Master of a Lodge is one highly honorable, and the selection is often made from the most unpretending and unassuming, where "worth and merit" are the considerations, and, according to the text, they are the only proper ones to be regarded. And, although he who may be called to its occupancy may possess neither title nor rank, yet his preferment consists in his abilities for the labors to which he is called by his brethren to assume; and upon this he commands the cheerful

obedience and respect of those over whom he is called to preside. Hence, our equality, upon the principles of this theory, accords to true "worth and merit" its just and proper consideration.

The Wardens of a Lodge should also be selected with the same judicious care, as they are often, in succession, called to the Master's chair. And although they may not arrive at that distinction, yet it is important that they be possessed of ability to support the Master with prudent council and dignity of bearing in manner.

The Master and Wardens constitute a trio, forming a union in which we are to consider are embodied the elements of Wisdom, Strength, and Beauty, symbolically representing the supports of a Lodge.

To be skillful in work merely as an expert ritualist is the form devoid of the spirit. It is the life destitute of the soul of animation,—the machine without the impelling force to produce action. Hence, those who are called to the active labors of a Lodge must possess qualities adapted to their position, for it matters not how insignificant it may be; yet, it is of importance how its duties are performed; otherwise, we mar the harmony and obscure the beauty of our system and of its workings.

Our institution being veiled under figurative illustrations, and our system of morals inculcated by symbols, it is, therefore, highly important, that the virtues they portray be imparted in a manner to produce a lively and vivid imagination, so as to make a forcible and firm impression upon the mind; and

unless they do so, the labor bestowed is often unproductive of any real benefit; but, like the chaff, is easily scattered to the winds.

"It is impossible to describe these things in writing; and every brother must attend in his place, and learn them in a way peculiar to this Fraternity."

Our ritualistic ceremonies are of a twofold nature. They are monitorial and traditional. Those that are traditional can only be acquired through the means by which they are lawfully to be communicated; and it is impossible for any brother to become skillful in a knowledge of them, and have a just conception of their import, and of the influence they are intended to exercise, unless he learns them through the manner prescribed by our requirements.

Such is the peculiarity of our institution, in its internal arrangements, that no brother can be exempt from participating, to a greater or less extent, in its ceremonies. It is, therefore, of importance to him, that he should understand the theory of our system, to learn why he must, of necessity, be a participant thereof, and which he can only know by being attentive to his place. He must possess the esoteric knowledge to practically observe and carry out the exoteric.

If it is important to guard, with vigilance, the approaches to our apartments, to prevent improper intrusion, so it is, therefore, with the same careful propriety, necessary, and of equal importance, that each brother is required to establish his claims to the privileges he enjoys, that nothing may interfere

to interrupt the labors of the Craft. Indubitable evidence is, therefore, required, and from which no one can be exempt; and this constitutes one of the features of our equality, as well as the means of our recognition.

Within the precincts of our assemblies, when convened in our Lodges, the strictest adherence is observed in all that pertains to our esoteric apartment, and the outer world can only judge of their propriety by our own external deportment. Hence, when we outwardly display what we inwardly inculcate, we demonstrate those principles which establish within us a character for uprightness and integrity, and display a sincerity of purpose in our lives conformable to correct habits.

"Only candidates may know, that no Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the Art of serving the Master's lord, and of being made a brother, and then a Fellow Craft, and, in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended from honest parents; so that, when otherwise qualified, he may arrive at the honor of being the Warden, and then the Master of a Lodge, the Grand Warden, and, at length, the Grand Master of all the Lodges, according to his merit."

In our lectures, we refer to the origin of our Institution, where we view it under the denominations

of Operative and Speculative. Hence, the phraseology of our language partakes of the same peculiarities, and conveys to the mind this association, that our institution was, originally, operative in its nature, and this peculiarity runs throughout our entire system as Speculative Masons.

The Operative features merely required the use of physical appliances in the performance of its labors, except those of the Master's, whose skill was applied in preparing drafts and designs for the workmen, and the Fellow Crafts, as Superintendents over the Craft, in connection with their other labors; while the Speculative features engage and bring into play the active faculties of the mind, unfold to it a volume for the display of its powers, lead it through the gradations of man's resources and abilities for usefulness, and carry it onward and upward to the summit of perfection, centering in the attributes of Deity.

A Master can not take an apprentice, unless he possess the requisites as put forth in the charge, which is to be speculatively applied.

Youth refers to the probationary period allotted to an Apprentice, who, during which time, is to serve his Master with Freedom, Fervency, and Zeal; and he receives from him such instruction as is necessary for further advancement, as his award for his devotion to service with fidelity.

The youth whom the Master takes to servitude must be sound in body and mind, not dismembered in any part, through which he may be incapacitated for

learning the "Art" to be made a brother. A defective body or a diseased mind disqualifies him for a performance of those duties required by our Art. We may find illustrations for this in the Book we designate as our Great Light.

In the Book of Leviticus, we have a very minutely detailed account of the kind of animals and fowls to be offered in the several orders of sacrifices, and that they must be without spot or blemish. From the same source, we also learn the requirements ordained for the observance of the priesthood. Personal cleanliness was necessary, and garments to be worn free from spot or stain. Nor could the duties of a High Priest be performed by one not sound in body and limb, and free from disease. Ablution was required before entering upon the sacred functions pertaining to the duties of High Priesthood. These things were all typical in their meaning, and their purposes were to be manifested in their proper time. So rigidly were these requirements to be adhered to, that, in some cases, the penalty for violation of them was death.

Hence, the novitiate who presents himself for the mysteries of Masonry must come with a purified mind, freed from the taints of vice, to enter upon a field of labor devoted to virtue and morality. Such, at least, is the spirit with which he ought to be possessed.

In connection therewith, as well as possessing the qualifications necessary for learning the "Art," the candidate who goes to service must bear a good

report, and be descended from honest parents. If his offering is accepted, his services tested and approved, as a reward therefor he is, in due time, admitted as a Fellow Craft, and then to the honorable distinction of Master. And the reasons assigned therefor are, "that when otherwise qualified," he may, through his acquired skill and knowledge, arrive at the highest post and honor of Masonic distinction and eminence to be attained through personal "worth and merit."

There is a beautiful analogy displaying itself in the classification of this arrangement. It illustrates the principles of our theory, and is consistent with Divine ordinances. It impresses us that our personal "worth and merit" are founded upon conformity to correct principles, and, as such, are the true basis upon which our preferment should be established, and when so, the results are a brotherhood, united in harmony and good fellowship, free from enmity, working for the general good of all.

Fellowship, when influenced through motives in association for mutual benefit and for good purposes, is the binding cement that unites an honest and sincere brotherhood, and is the prevailing influence that contributes largely to man's social and domestic happiness; based upon pure and honorable motives, it is the nucleus around which cluster the elements of his better nature, develops its actions, and opens the springs which impart vigor and give vitality to his efforts. It enters the affections, and imbues within us a lively interest and desire for each other's wel-

fare. Its sociable influences sustain man, give him encouraging hope when laboring under trials of adversity, as well as the enjoyment it affords him in his prosperity. Man being constituted for social affinities, needs the advantages and benefits of its influences in whatever sphere or circumstance he may be placed. No condition is beyond the reach of human aid and the needed association flowing from fellowship.

The listening ear, instructive tongue, and the faithful breast are the emanations of our fellowship. Swayed by its influence, they become matured in a confiding friendship, and are the mediums through which we communicate and council with each other, are enabled freely to unburden our cares, anxieties, and solicitudes without fear of betrayal. Such should be the confidence brother ever reposes in brother, with an abiding faith of safety, and assurance of fraternal friendship and consideration in his behalf.

The aspirant to our privileges, when received into our Fraternity, is admitted to our fellowship, and becomes a participant in our labors. A new relationship is entered into, wherein the duties and obligations existing then become mutual; and the privileges bestowed thereby are not confined to place or locality; but are of equal and binding force wherever the insignia of Freemasonry are found to exist. This is an important privilege, and its limits are extensive; and we may, with just propriety, ask the question, Do Masons, in all instances, properly view this matter, and bestow upon it that serious and thoughtful

consideration its importance demands? Do they consider the consequences that often result from the admission of improper persons into the Lodge; often through the want of a proper attention on the part of its members? It is no light matter, when fully understood and considered in all the importance of its bearing.

It is unnecessary for us to enlarge further upon this matter, as every Mason knows, or ought to know, the true value of the duties he owes to himself, his Lodge, and to the Fraternity at large. He should fully understand the nature and importance of them in all their relations, that he may not, through his ignorance, err, and thereby bring scandal upon the Fraternity. Hence, a too thorough investigation in regard to the character and worth of those who seek fellowship among us, can not be too carefully made; for the error thus committed is often difficult to be retrieved.

It is also proper to understand the favorable qualities that recommend a candidate for his usefulness, as well as those which exclude and are a barrier to his entrance. A man may be strictly honest in his transactions; he may be exemplary in a moral point of view; and yet his general character for benevolence, and for the social relations and duties of life, be of such a nature as to unfit him for such services as our labors require. Indifferent material is of but little value to the purposes of the institution, as it adds nothing to its strength and support, let its defects be whatever they may.

"Having no maim or defect in body that may render him incapable of learning the Art." There is a still greater and important consideration involved in this sentence, applicable to us in our speculative capacity. A maimed or defective person was disqualified, through his defection, from learning the Art, and performing the duties of the Operative Mason. Hence, such a person is incapable of conforming to the requirements exacted in Speculative Masonry. And herein exists one of those irrevocable features, forming one of our landmarks; and the importance of which Masons fully understand.

"No brother can be a Warden until he has passed to the part of a Fellow Craft; nor a Master until he has acted as a Warden; nor a Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges."*

The above paragraph describes pretty minutely the necessary requirements to be possessed to qualify a Mason for the several positions he may be called

*Our custom, however, in this respect, has changed from the old mode. All officers, whether Wardens or otherwise, are, according to our present system, chosen from the ranks of Master Masons; and all matters pertaining to the interests of the Fraternity are also transacted in a Lodge of Master Masons.

to assume, and most particularly that pertaining to the important office of Grand Master, which elevated position should be honored by every accomplishment that can impart dignity and distinction of character to so eminent a station, such as is necessary to gain the esteem, secure the confidence, and command the respect of the brotherhood, and, as such, give strength and tone to the Fraternity.

As we reason from the analogy of things, to understand the bearing they have toward each other, so we must, upon the same principle, perceive, from the peculiar construction of our institution, that a striking similarity exhibits itself, in every feature, between the Art of the Operative and the Science of Speculative Masonry, and which clearly demonstrates the union that formerly existed between the two. There is a fitness and an adaptation in the association, rendered so from the application of the several implements pertaining to the Operative in the symbolical illustrations of the Speculative.

In the operative character of the Fraternity, the Apprentices were those who performed physical labors only. The Fellow Crafts likewise performed labors, but where skill and Art were required; and they were likewise superintendents of the work, as it was from their ranks Wardens were chosen. But Master Masons were the skillful Architects, whose services were devoted to designs and plans, and their labors were of a mental nature. Hence, those chosen for Masters were eminent in their profession; and it is upon this theory that we, in our Speculative char-

acters, select those most distinguished for their "worth and merit" as our rulers, and most particularly so for our more exalted stations.

In our present Speculative character, the Apprentice maintains the same relation. His first introduction is upon the ground-floor, where he is presented with the implements of the Operative, and symbolically taught their use and application; morally to bring forth the virtuous qualities which are to purify and prepare him for useful purposes; and in due time, if his Freedom, Fervency, and Zeal should have been such as to meet the approval of the Master, he is advanced to the apartment of Art and Science, where, as a Fellow Craft, he has illustrated to him those pursuits which bring into play his mental powers, the development of which, if properly applied, extends the area of his operation in the field of usefulness, and gives him advantages that mere physical labor can not afford. A knowledge of the subjects here presented for his consideration qualifies him for the distinction to rank as Master. Such are the illustrations we figuratively draw as Speculative Masons, contrasting our labors with those of the Operative, making them harmonize through the medium of symbolic representation.

Reasoning upon this hypothesis, we feel ourselves somewhat constrained to the conclusion, that there were originally but two degrees in Masonry, that of Apprentice and Fellow Craft, as the great body of the Fraternity were composed of these two classes, and they are more particularly referred to in our

"Ancient Charges;" the Fellow Crafts being those from whom Wardens and Masters were chosen.

The Master Mason seems to have been a rank or title of distinction, bestowed upon a member of the Craft who, through superior skill and knowledge, was called to preside over their meetings, as well as form designs for their labors; and for which it was also necessary that he should have passed to the part of a Fellow Craft, and to have been a Warden, as the overseers and superintendents of the workmen were chosen from this body of Masons.

Hence, we infer from this, that the Master's Degree could not, therefore, have been in a form as we have it. There may, however, have been some ceremony of qualification attending it, as necessary for introduction to the position of Master, conferred upon a brother who was called to assume that office, as the Past Master's Degree is essential to qualify a brother for the discharge of the duties of Master of a Lodge, ere he can assume its responsibilities.

The legend of the Master's Degree certainly has no connection whatever to identify it with primitive Masonry; although our traditions have founded it upon an event said to have transpired at the building of the first Temple. In contemplating it, however, it is a most impressive and sublime allegory; but founded upon an event, as we conceive, subsequent to the building of the first and rebuilding of the second Temple; and its allusion refers more to the spiritual than to the moral temple, affording a theme for meditation on the mutability of man's pres-

ent state. Its illustration is such, that it most powerfully impresses the mind that there is a mediation between God and man, wherein alone exists the power to raise him from his earthly to his spiritual inheritance; and whatever devices or ingenuity he may invent, they will fail in his day of trial. His only hope will be through the power of the Lion of the Tribe of Judah. Hence, we infer that the legend of this degree became embodied therein as a part of its rituals at a subsequent period; and in its connection certainly affords us a most deeply intense and interesting theme for contemplation.

This seems consistent to our view, as being in harmony to the order and arrangement of the Divine will, in the economy of the plan designed for man's redemption.

When our first parents transgressed the Divine law, they fell from life to death; that is, they lost their happy estate, and became dead as to the privileges of that felicity they enjoyed with the Divine Being while in their state of innocency. Yet the benevolence of a kind and merciful Being did not forsake them, but promised a mediation; for as death came into the world through sin, so life eternal must be obtained through the Resurrection; and this human agency can not accomplish; and the legend of the Master Mason's Degree fully illustrates this.

The mind of the initiate, as we have heretofore observed, is, upon his first entrance to our apartments, directed to Deity. So, with the same consid-

eration, as he progresses to the Master's Degree, he is again reminded of this solemn and important duty.

Laws and regulations governing associations are generally framed in accordance with the form of government under which they exist. Hence, Grand Masters of the Fraternity, in this respect, were chosen from the ranks of nobility, and kings frequently honored that position. They were likewise chosen for their scholastic attainments, and for their skill and knowledge as distinguished Artists.*

"These rulers and governors, supreme and subordinate, of the Ancient Lodge are to be obeyed, in their respective stations, by all the brethren, according to the old charges and regulations, with all humility, reverence, love, and alacrity."

There is a peculiarity in our laws, in the phraseology of our language, and in the form of our government, as well as in the peculiar construction of our institution, which tend to distinguish it from all other societies, and to which we have heretofore already made reference.

These several features illustrate its former Operative, as well as display its present Speculative or philosophical character. They also illustrate the equality of a universal brotherhood, as well as enjoin upon us the duty that we should honor and respect each other, according to whatever station or position

* Inigo Jones and Sir Christopher Wren were formerly, for many years, Grand Masters of England. These distinguished positions they held in consideration of their superior merits and great skill as master architects.

we may be called to occupy; and that these observances are to be carried out in our public intercourse, as well as in our private assemblies. Our relations in life (that is, the moral and virtuous associations) are to be the exponents of our characters, to illustrate those principles we inculcate as the Criteria by which we are to be judged for consistency to our profession.

True Masons are not unmindful of those reciprocal duties and ties which bind them in a communion of fellowship; and the most eminent have always deemed it as a meritorious privilege to meet with their more humble and unpretending brethren, to enjoy the favors our association affords, for these privileges constitute the recreations flowing from generous and magnanimous minds, and assimilate us in feeling with kind regard of respect, strengthening our friendship, and thereby drawing more closely the bonds of our union in fellowship.

The presiding officer of a Masonic Lodge, whether it be either Grand or Subordinate in its capacity, is invested with extensive powers. Hence, the great necessity of selecting the most judicious and considerate of its members, whose knowledge of the usages and customs of the institution is such as to enable him to govern its affairs in a manner conducing to the well-being and prosperity of the Fraternity, for its general as well as its local interests.

To the Master of a Subordinate Lodge is intrusted the safe keeping of its Warrant or Charter; also, its Furniture and Jewels. His decision upon questions

arising in his Lodge is the law for the time being, and no appeal can be taken therefrom; and his rulings must be respected and obeyed. He has the right, except the stated meetings prescribed by the By-laws, to assemble his Lodge at will, as he may deem expedient; and he exercises the same prerogative to close it. He presides at all meetings, when present, and no one can interfere with him, except the Grand Master, his Deputy, or whomsoever he may empower to act in his stead. If his authority is arbitrarily exercised, the members of his Lodge must seek redress for their grievances through the Grand Lodge, to which body is he only amenable. And this is proper; for if the Lodge were permitted, by its action, to interfere, and set aside his decisions, confusion would soon intervene, interrupt its harmony, and render ineffectual its labors. A judicious Master will always duly regard the welfare and harmony of his Lodge.

The prerogatives of a Grand Master are still more extensive. He is the head and authority of the Fraternity under his jurisdiction during the recess of the Grand Lodge, and, in which capacity, implicit obedience must be paid to his behests. He exercises the right to issue Dispensations, to arrest warrants of Constitution, and suspend the labors of a Lodge, when, in his judgment, deemed proper to do so. Within the province of his office is invested the right to make Masons at will; but the privilege is rarely exercised.*

* We once witnessed an instance of the exercise of this

He grants permission to subordinates to have public processions; and which they can not have without his sanction. He has the inherent right to enter a Lodge at any time, inspect its work, examine into its affairs, and approve or disapprove of its doings; and his actions must be respected. When he honors a Lodge with his presence, the most profound respect must be paid him. He must be received by a committee of the Lodge, according to the "Ancient usages of the Fraternity," conducted to the Oriental chair, which must be courteously tendered him by the Worshipful Master; and he may either accept or decline it at his pleasure. If he presides, the Master must sit on his left. He reports his proceedings to the Grand Lodge, when convened; and who either accept or disapprove his doings.

The Deputy Grand Master exercises prerogatives almost equal in extent; but is subject to his authority.

Such are the powers delegated to our presiding officers, as the rulers and governors of the Fraternity, and whom we are in duty bound to obey, with respectful humility, reverence, love, and alacrity, "According to the old Charges and regulations of the Ancient Lodge."

Obedience to superiors constitutes one of the elements forming the stability of our institution; and

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right; but whence the authority therefor is derived, we are unable to state; but presume it originated at a period when necessary to be exercised as a matter of protection to the Fraternity. But no Grand Master can require a subordinate Lodge to receive in affiliation such a made Mason.

our superiors, when composed of liberal and enlightened minds, cheerfully reciprocate the honors bestowed upon them, in the true spirit of brotherly regard, such as characterizes Masons endeared by the bonds of Fraternal union, formed in the general welfare for the whole.

Although, in former times, Grand Masters designated whom they desired as their successors, yet such a system has never prevailed in a subordinate Lodge. Nominations for office in our Lodges, therefore, is a practice unknown to Masonic usages; or seeking to obtain position therein by the exercise of any influence whatever, either directly or indirectly, through any system of electioneering, is contrary to our system, subversive to the claims upon which we stand as to true "worth and merit." Such conduct on the part of a Lodge would be grossly unmasonic, and subject the perpetrators thereof to the liability of Masonic discipline.

Practices of such a nature would be directly at variance with the principles upon which we make choice of our officers. The influences arising from such a course would be mischievous in tendency, interrupt the unanimity of a Lodge, as well as prove detrimental to its prosperity.

When we say "that all preferment among Masons is grounded upon real worth and personal merit only," we are to presume from that, that the selection of our officers is made purely upon such basis; that they are chosen for their ability, their Masonic knowledge, and their skill to discharge the duties

of the several stations or places to which they may be called. Hence, we may readily perceive how little regard would be paid to these considerations where we permit ourselves to overlook their importance; and a proper want of this consideration on the part of a Mason should at once meet with a prompt reproof.

Our worth consists in our intelligence, our address, and our ability to perform with credit the duties pertaining to our position, as well as the practical illustration of the virtues which distinguish us for the correctness of our lives. Our merit rests upon the devotion we pay to the discharge of our duties, the interest we take in the welfare of the Lodge, in the proper management of its concerns for the benefit of the Craft.

Officers chosen upon these considerations, noted for their "worth and merit," as the marks of their preferment, will secure the confidence and command the respect of the Fraternity, wherein otherwise they may fail to establish the same.

Resignation of office is a matter also unknown to the usages of our organization. When an office becomes vacant through any cause whatever, it is the province of the Master to call any brother he may choose to the station or place for the time being; and this he does from time to time until the proper period arrives for the election of officers.

In the absence of the Master, the Senior Warden assumes his station, and in the absence of both these, the Junior Warden. If neither of these be present, the Lodge can not be opened.

There are many in a Lodge who possess the elements to constitute useful and active members thereof, and, as such, stand forth preëminent as worthy ornaments to honor the Fraternity, and yet they may not possess the important requisites to execute the work, or govern the affairs of a Lodge with skillful management.

Every good Mason will, therefore, be content to labor in such sphere as his capacities and abilities have formed him for, and this acquiescence constitutes the equality of our association.

Harmony should ever be preserved as an element vital to our peace and prosperity. Within its influence are interwoven our fellowship and our friendship. Hence, Masons imbued with this spirit will strive to cultivate its principles, and live in obedience to its good influences.

It produces a spirit of laudable pride, as well as affords a feeling of pleasurable satisfaction, to witness a display of good work; and the influence thereof inspires a desire of emulation in our labors, as well as creates one to be "in our place to learn those things that can not be discovered in writing, but must be learned in a manner peculiar to our Fraternity." And thus generous-minded Masons, understanding the true principles of our organization, will ever accord due credit to meritorious worth.

A Lodge governed upon the principles of according to true "worth and merit" its just awards, will always be prosperous in its labors, harmonious in its union, and productive in its field of usefulness.

Hence, then, brethren laboring in one common cause, where all are participants in its privileges, and partakers of its benefits, should ever keep these important considerations in view; and the happy results will be, that fellowship and friendship will increase and strengthen in kindred affections, united in hand and cemented in heart.

Such are the true principles comprehended within the range of our duties, illustrated within the tenor of our "Ancient Charges;" and, as such, they are the only correct ones upon which the harmony of our union can exist. Where "worth and merit" are the standard of choice in our preferment, we shall find that our labors and services devoted to good works will meet their due reward.

Governed by such sentiments, and stimulated by such influences, Masters, Wardens, Fellows, and Apprentices will each perform the labors assigned them, and abide their reward in the true spirit of meritorious commendation and regard of filial esteem becoming to a sincere brotherhood. Respect and obedience to station or place will then be accorded to true "worth and merit," "according to the old Charges and Regulations, with all humility, reverence, love, and alacrity."

SECTION V.

OF THE MANAGEMENT OF THE CRAFT IN WORKING.

"All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land or confirmed by custom shall be observed.

"The most expert of the Fellow Craftsmen shall be appointed the Master or Overseer of the lord's work; who is to be called Master by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but brother or fellow; and to behave themselves courteously within and without the Lodge.

"The Master, knowing himself to be able of cunning, shall undertake the lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any brother or apprentice than he really may deserve.

"Both the Master and the Masons, receiving their wages justly, shall be faithful to the lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

"None shall discover envy at the prosperity of a brother, nor supplant him or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and drafts of him that began it.

"When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence, to the lord's profit, and his brethren shall obey him.

"All Masons employed shall meekly receive their wages, without murmuring or mutiny, and not desert the Master till the work is finished.

"A younger brother shall be instructed in working, to prevent spoiling the material for want of judgment, and for increasing and continuing of brotherly love.

"All the tools used in working shall be approved by the Grand Lodge.

"No laborer shall be employed in the proper work of masonry; nor shall Free Masons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons, as they should teach a brother or fellow."—*Ancient Charges.*

THE preceding charge treats "of the management of the Craft in working." It comprehends a synopsis defining the duties of Masons in their civil relations, as well as those existing between the members of the Craft in the several positions they may occupy pertaining to their own organized association. It charges them as to the manner and use to which their time must be devoted, and to the observance of the ways and customs of the country in which they may reside or sojourn for the time being.

It defines the characteristics which distinguish Craftsmen as qualified to be Masters or overseers of the work, and enjoins the respect to be paid them as such, and, as brethren, that they should work in harmony, refraining from the use of improper and dis-

respectful language and treatment; but that courtesy and respect should always be observed toward each other, as becoming to brethren bound by the ties of mutual friendship in their relations and in the intercourse of their labors.

It impresses that feeling of confidence we ought to have in ourselves, the necessity of prudence and frugality, and that we should be just and honorable in all our transactions.

Fidelity and honesty are enjoined to be observed and adhered to in all our engagements. Envy at the success and prosperity of others, whereby they may sustain injury, is not to be countenanced; but that each and every one ought to receive that encouragement in their labors which will stimulate them to work with energy, according to their abilities and capacities.

We are not to neglect our work; but serve our Master with fidelity, until the same shall have been finished; and receive the wages due for our services with contentment.

We are required to give instruction to younger brethren, inexperienced in their work, that the Craft may not suffer for want of skill and experience in their judgment; but that, through our own skill and experience, they may learn the requirements of the Art, to possess that knowledge whereby our interests become strengthened, and the bonds of mutual brotherhood reciprocated in its duties, as justly due to each other.

Our preferences are likewise to be in favor of our

brethren; the consideration of whose claims are to be regarded as prior to others; all things, however, to be considered as just and equal in their transactions.

Such are the philosophical illustrations we draw from the foregoing charges, clothed in their peculiarity of language, the form of which phraseology is speculatively to be applied to our present system of working.

There is an agreeable sensation produced, the effect of which manifests itself in the state of our feeling, where associations and affinities having a bearing in their tendency toward each other, centering with one common desire, controlled by influences directed for the general good of all. Harmony, in the relation of the several parts composing the aggregate, in a mutual coöperation thereof, is the result of a genial combination, forming the climax of a happy union; and the salutary effects emanating therefrom are diffused throughout the entire system of organization, dispensing its benefits and advantages with equal justice and consideration, regarding the efforts of our labors, promoting mutual interests, and imparting confidence in the safety and stability that should exist in society; and nowhere are the maxims herein referred to more forcibly inculcated than in the esoteric apartments pertaining to our own system of organization.

"Of the management of the Craft in working." The several clauses comprehended under this heading, within their requirements, are, by the terms of

their expression, more applicable to the Operative Mason than to the Speculative; but it is not in that sense that they are to be regarded. Their import is figurative, and applies to the labors and duties pertaining to the Lodge, and such others as it may require of its members in the field of its operations, and which are diversified in their nature.

Symbols and figures being the mode through which we impart instruction, hence, to preserve consistency throughout our organization, we apply the phraseology peculiar to the Operative in the same sense that we apply the implements of his profession in illustration of the several virtues; and it is thereby that we preserve the Ancient and distinctive features characteristic of the Fraternity in its practical organization of operations.

"All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land or confirmed by custom shall be observed."

Here we have it enjoined upon us, that we must labor, and perform our work honestly; that is, faithfully upon working days. And the reasons assigned therefor are, that we may live creditably, as good members of society, partake in its privileges, and enjoy the benefits it extends toward us, and, with becoming respect, reverence and honor "holy days," and, in other respects also, conform to such customs as are required by the laws of the country in which we may reside.

It further inculcates or illustrates to us the im-

portance of frugality, as well as the observance of habits of industry and prudence; for, without a proper consideration of the provisions enjoined therein, we can not say that we are, at all times, prepared to aid in the extension of such relief as the benevolent features of our association demand of us.

In our rituals we say, that in "six days God created the Heavens and the Earth, and rested from his labors on the seventh day," and the Divine Record stands as the evidence of our authority for this. Tradition also informs us, that, while observing this Divine example, our ancient brethren likewise wrought six days, and rested on the seventh, consecrating it as a day set apart for meditation and mental devotion, whereby to contemplate the wonderful works of nature, and observe, with filial piety, reverential adoration to the Great Creator.

Our traditions likewise inform us, that it was the custom of the Fraternity, in former times, to assemble on the highest hills or in the lowest vales. These assemblies were evidently intended for mutual communion, intellectual intercourse, and culture in the sublime mysteries pertaining to the speculative features of their association; and the localities thus chosen therefor were most appropriately adapted to the enjoyment and exercise of these privileges, and to the contemplation of those religious considerations of reverence, due also by them to be observed; for, as we contemplate the wonderful works of creation, we are led to meditate upon the mysterious hand of their production, beyond the power of our feeble

comprehension, and our affections thereby naturally turn, with reverential feelings of emotion, to their Great Author, and we realize our own insignificance as creatures designed to the fiat of His Almighty will.

It may also be proper here to observe, that while our "Ancient Charges" enjoin a religious duty, they do not designate whether this requirement shall be observed on the first or seventh day; but as peaceable and law-abiding citizens, conform to and respect such custom as the country of our abode requires.

Mankind have, at all periods of the world, centered the affections upon some object, superior and supreme, as claiming their religious devotions, and however absurd and crude they may have been therein, they have always been influenced and governed according to the light and knowledge they possessed.

"The most expert of the Fellow Craftsmen shall be appointed the Master or Overseer of the lord's work; who is to be called Master by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but brother or fellow; and to behave themselves courteously within and without the Lodge."

We have already referred to the fact, as confirmed by the Ancient usages of the Fraternity, that Masters were called from the Fellow Crafts, and that they were chosen for their skill and ability to superintend the Craft in the management and execution of their work, and they were to be recognized and respected as such, while overseers of the "lord's work."

In a practical operative sense, the "lords," whether

individually or collectively, were the owners of the premises—the edifice erected, whether for private or for public use; but as understood in its speculative or philosophical sense, the term "lords" applies to the Craft, comprehending the whole body. The Master and Wardens having in charge the superintendence of the work, that is, the management of the concerns of a Lodge; hence, the use of these several terms, in their application, refers to the officers of a Lodge and the members thereof working under its particular Warrant or Charter. The Master, as the immediate representative of his Lodge, is held responsible for the character of its work, and the members, as the craft or workmen, constitute the Lodge, who are to labor in such capacities as the Master may assign them to perform.

Under our present system these peculiarities are metaphorical in their nature, and, in a speculative capacity, are applicable to our moral and philanthropic labors. We are to understand "the lord's work" as referring to the duties of the Master, in the skillful management of the Lodge for the mutual interest and prosperity of the Craft, and who are to give proper respect to his authority, obey his behests in the labors assigned them; to execute their work, in performing their duties, with alacrity and zeal; and thus, as Master, he is "the overseer of the lord's work"—symbolically the Lodge.

The labors required of the Craft to perform, under the direction of the Master, are comprehended as the duties pertaining to the Lodge in the esoteric work,

and such others as may be required of them in benevolent and charitable works, to be sanctioned and approved of by the Master, as the "lord or overseer of their work."

That the Craft may perform their work, and discharge the duties assigned them in the spirit and harmony of brotherly love and good fellowship, it is enjoined upon them, in their labors, that they be respectful in language and deportment, obliging in manner, recognizing each other as "Brother or Fellow," for these are their distinguishing marks of appellation. And this injunction they are not only to observe while in the Lodge, but also when abroad the same respectful considerations are to be extended toward each other;* for it is in the practice of this deportment—courteous in our behavior—that we sustain, with true dignity, the character of the profession we make, with becoming honor to the Fraternity.

The Master, in the capacity of "Overseer of the lord's work," and the Fellow Crafts and Apprentices, as co-laborers therein, by concert of mutual effort, in united action, carry out the real purposes of our Organization, and thereby demonstrate the advantages resulting from labors produced through the harmonious action of its members; and thus their combined and mutual coöperation is effective in displaying the

* When in the presence of strangers, Masons recognize each other with the customary usages and formalities of society. No salutation or allusion in conversation whatever is made in reference to the Fraternity. Yet these considerations, we regret to say, are too often overlooked.

intrinsic beauties and the value of our Association. Hence, the importance of observing that courteous deportment in our relations toward each other, which is to distinguish us for respectful and becoming propriety; and the culture of such amenities will necessarily lead us to extend them toward others.

Masons who observe these duties toward each other will, with the same propriety, properly regard and observe them toward others, as they know not the relations that often may exist with those whom they may be thrown in connection with, through their intercourse in the affairs of life.

"The Master, knowing himself to be able of cunning, shall undertake the lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any brother or apprentice than he really may deserve."

Cunning, according to the definition given it, implies knowledge, ability, and skill. From these significations, then, when Masonically applied, we are to presume that the Master possesses them, as his necessary qualifications; fully understands the nature and comprehends the responsibilities of the position he assumes; is confidently qualified, from his knowledge, skill, and ability, to assume its duties, and discharge the same with credit to himself, that the Craft may thereby be honorably served, and his labors rewarded by their cheerful obedience and fidelity to duty.

"Worth and merit." Comprehending the possession of these qualifications as being the recommendations

to his position, the harmony and prosperity of the Lodge will mainly depend upon his judicious administration of its affairs; and in the performance of his duties he must, of necessity, receive a proper support from his officers, and the respectful consideration of those over whom he presides. A mutual coöperation must exist in the several parts; if not, confusion must soon prevail, and the regularity of the work be thereby interrupted.

Such is the nature of our work, that none can be exempt; although we may not all be called to active labors while in the Lodge; yet our operations extend beyond this, and each Craftsman has his daily labor to perform, under the direction of the Master, in some capacity or other. The constant vigilance to be observed in watching over, and with circumspection guarding our own actions, will constitute a portion of those labors, given to us in charge at the closing of a Lodge, and which form those moral obligations that are to mark the consistency with which we adhere to our profession.

"The lord's work is to be undertaken as reasonably as possible." Our illustration of this expression is, that no irregularities are to be permitted during the hours of labor, to cause confusion, whereby the Craft be interrupted in their work, and thereby unreasonably detained; but that all work must be done within reasonable hours, that the brethren retire orderly and in good season, so that the Fraternity suffer no disrepute from irregularities, through unnecessary detention; and thus the "lord's work" is

accomplished within reasonable time, and the Craft permitted to retire within proper hours.

"And truly dispend his goods as if they were his own." The funds of a Lodge constitute its goods, and are derived from the annual payment of dues and the making of Masons. It is the duty of the Master to see their safety properly cared for, and their disbursements judiciously and prudently applied to the purposes for which they are created; and in the distribution of the Craft's goods, he is to observe the same prudent care as if they were his own, and thus the Craft's goods are applied to such purposes of relief, or otherwise, as the lords direct.

"Not to give more wages to any brother or apprentice than he really may deserve." This applies to that strict sense of duty which equal justice demands at the hands of a Master, that favor is not to bias or influence him in any manner in the administration of the affairs of his Lodge, and whereby one brother may receive favor to the detriment of another.

It is the province of the Master to see that the work of the Craft is well done, and that each laborer receives his reward according to his merit. As he has the general supervision of the Craft (that is, his Lodge), he is to judge, from his knowledge, what is proper and prudent for the interest and prosperity of the same, and that the laws and regulations governing them be faithfully adhered to in their requirements, that no undue partiality be permitted.

Every brother and apprentice is to receive his

wages as he really deserves; that is, the commendations awarded him for his Freedom, Fervency, and Zeal, as they are the jewels to distinguish a true and trusty brother, and are the meritorious qualities that recommend him to further advancement. to be attained according to his proficiency.

And thus the lord's work is faithfully executed, and each Craftsman receives his reward in the approving conscience of having truly and well performed his part in the labors assigned him.

"Both the Master and the Masons, receiving their wages justly, shall be faithful to the lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey."

"The laborer is worthy of his hire." This expression was given utterance to upon the occasion of the Messiah sending forth the seventy disciples. Previous to entering upon their labors, he informed them of the nature of their mission. The work they were required to perform was to proclaim his doctrine, inculcating to man the duties he owes to his fellow-man, and impress him with the necessity of living in obedience to their just and lawful requirements; and he informed them of the temporal rewards they were to receive for their labors, and also of the future inheritance, as their final reward.

It was a mission of journey upon which they were to enter. Their work was not confined to any limited space or period of time; but it was to be faithfully finished, as due to their Lord and Master.

It matters not as to whatever capacity we may be called to labor in, if our abilities are adequate to the duties assigned us, if we are faithful to our part, work honestly, diligently, to the best of our endeavors, we are entitled to the equivalent due for the services rendered; for our skill, applied, according to our abilities, in the faithful execution of the "lord's work," we are justly entitled to receive our wages, whether that work be of "task or journey."

Here we have it also charged upon us, that we shall discharge our engagement with fidelity to those whom we serve, honesty, strictly adhered to in all things; otherwise, we receive compensation for which we have rendered no service. It matters not, whatever our engagements may be, or in whatever capacity our services may have been rendered, if we receive remuneration therefor, and do not give a just equivalent in return, we perpetrate a fraud, whether our work be in the capacity of that of "task or journey." We are to be honest in our transactions and faithful to our engagements.

"Nor shall put the work to task that hath been accustomed to journey." We have heretofore observed that the phraseology of our language is peculiar to our Organization, applicable to us in our speculative or philosophical character. It is in a metaphorical sense that we are to consider and apply it. "Task and journey" are two distinct modes of performing labor. The Apprentice, being in the years of minority, is under the tutelage of a Master, and in that capacity, he is assigned a task to perform. He

is to serve his Master with Freedom, Fervency, and Zeal, and the reward awaiting him for his fidelity to service lies in his worth to merit further advancement.

Formerly, it was in the character of Fellow Craft, but now it is in that of Master only, that the work is given out to "journey," and those who perform labor in the capacity of "journey" are supposed to be skillful workmen—Masters in the "Art."

Having passed the servitude of an Apprentice, and, as Fellow Craft, having acquired a knowledge of our profession, proved ourselves through our skill and ability, it is to be presumed that we are fully competent for the execution of such work as may be assigned us. Hence, we go abroad to work in the capacity of "journey;" and that work, philosophically, consists in the performance of such labors as pertain to the exoteric apartment of Speculative Masonry. To this apartment the labor of an Apprentice is not called, because, in a figurative sense, his education is incomplete for its duties. He has but entered upon the threshold, where he is first to receive that light which is to diffuse itself in knowledge, such as to enable him to understand the true nature of the field of operation opening to him, and by gradual advancement preparing him for the labors of the Master Mason; whose work consists in that "that hath been accustomed to and is given to journey." Fellow Crafts likewise stand in the same relation, but in an advanced degree of progress.

"None shall discover envy at the prosperity of a

brother, nor supplant him or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and drafts of him that began it."

Here it is enjoined, and we are cautioned to guard against cherishing a selfish or envious feeling at the prosperity of a brother, whereby he may sustain injury, and be wrongfully interfered with in his work, and thus detract from his abilities to execute the same.

To avoid an envious state of feeling, we must cultivate a spirit of liberal magnanimity, forming a generousness of disposition, through the influence of which we shall be enabled to rise superior to that contracted feeling which creates envy at the prosperity of others, and which is only attended with an unhappy state of feeling to ourselves.

What we are to consider by the expression of the term here applied—"the prosperity of a brother"—is to be understood as the attainment of that knowledge he possesses, the acquisition of which he has gained by his industry, his studious application, and his laborious service on the work assigned him to perform; all of which form the qualifications, with ability for the successful attainment of the same. It is a laudable ambition, a commendable example to imitate, and the results thereof are productive of good. Hence, envy should never discover itself toward the earnest and laudable efforts of a brother; but the desire for his "prosperity" should call forth

our cheerful and willing assistance, our encouragement, and our approbation, that the lord's work be finished agreeable to his "designs," speculatively to carry out in practical exemplification those virtues which adorn with beauty the moral temple, as in part the plans designed as the material of preparation for the creation as the spiritual temple, drawn from the Great Light of Truth.

An ambitious rivalry, honorably engaged in, will beget generous principles within us. It will give encouragement to our effort, stimulate us with increased zeal to excel, and, without envy, reward true merit, wherever due. And such is the spirit that should prevail, according to the principles by which Masons work.

He who applies himself to the acquisition of Masonic knowledge may truly be said to be an industrious brother, whose efforts should be rewarded with prosperity; for his labors are comprehended within the expression of the term "prosperity," as here applied.

One whose time has been profitably engaged in storing away Masonic knowledge, as treasures of intellectual worth and usefulness, that are to afford him the enjoyments extended through the privileges of our association, and to which the inattentive can not arrive, possesses the advantages that will accord to merit the just consideration of intelligent and appreciative Masons.

An industrious brother, imbued with the true principles of the Order, constitutes a useful ornament

in the temple, and, as an example, is a living exponent of the excellent precepts taught within it; and such a one will not undertake what he does not feel himself fully competent to accomplish; nor will he cherish envy toward those whose abilities are of a superior order; but will render respect to real ability, where founded upon pure "worth and merit."

"For no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and drafts of him that began it." What we are here to understand by "designs and drafts," in a Speculatively Masonic sense, are the application of these terms to those peculiar features which distinguish our organization, and, as such, form the fundamental principles upon which it exists, the embodiment of which comprise those ties that draw us together, and unite men of all nationalities and creeds into one great brotherhood, known and recognized by each other through the medium of a language peculiar to themselves.

Truth, Honor, and Justice stand as the corner-stones upon which our structure is based, and they form the nucleus around which all the other virtues cluster, centering in these three primary principles. Hence, whatever enterprise we may contemplate to embark in, if our "designs" are laid in truth, honor, and justice, we may rest assured that our "drafts" are made upon correct principles, and our structure will be endowed with those virtues which add luster to our character, sustaining it with true dignity.

The designs of our institution are to incite man's

interest to labor for usefulness, both physically and mentally, and, through correct principles, seek the attainment of happiness, and the "drafts" to secure these grand objects are made upon the principles it inculcates. Thus, we morally design the erection of man's temporal edifice; figuratively, an upright and consistent course of life, and the drafts to be used as the plans designed for the structure are to be drawn from the virtues, which are to endow it with Wisdom, Strength, and Beauty.

"When a Fellow Craftsman is chosen Warden of the work, under the Master, he shall be true, both to Master and Fellows, shall carefully oversee the work, in the Master's absence, to the lord's profit, and his brethren shall obey him."

This paragraph refers to and prescribes the duties of a Warden, when chosen to superintend the work, under the Master. The selection was made from the Fellow Crafts, as it was in accordance with the custom of the Fraternity in its operative capacity; and the choice was not only made upon his abilities for the duties of his own station, but also for those pertaining to the Master's, whose representative he was. He was the first immediate officer to whom he communicated his "plans and designs," and, as such, was the medium to convey his instructions to the workmen, and see that they were faithfully carried out. His position was a responsible one, and his obligation required that he should be "both true to the Master and Fellows."

During the absence of the Master he assumed his

duties and responsibilities. In this capacity, he was not only to oversee the work, that it must be well and properly done, but that he must also be able to carry out the Master's designs as thoroughly as though he were personally present, and the Craft were to observe the same respect to him as due to the Master.

From this we perceive that the Warden was chosen for his ability and skill; otherwise, he would have been totally unsuited to discharge the duties required of him, and to assume the responsible trust devolving upon the Master.

"He shall be true both to Master and Fellows." Here his obligations were mutual. Favor was not to bias or incite him to swerve from duty; for while he obeyed the behests of the Master, in that his requirements were to be faithfully and truly carried out, he was equally to regard the interest and welfare of the Craftsmen, that no injustice be done them, and his brethren, for in such relation the Craft stood to him, were to yield him prompt and cheerful obedience in all lawful demands.

Within the prescribed duties of Warden (we here refer to this officer in the singular, because the Ancient Charges do so), as the Master's principal officer, was recognized the qualities to render him important aid in the management of the Craft; and it was likewise his duty to see that each Craftsman received a just recompense for services rendered; and, figuratively, he stands in the same relation as the Master's chief officer in our speculative organization.

Here we perceive, as we have heretofore already observed, how important it is that our officers should be men of skill and ability, whose knowledge is such as to enable them to discriminate what is proper or otherwise, and judge without partiality or favor; for we must consider the different parts as combined and working for one common interest, and that all are more or less affected through the operations of each other. "Worth and merit" being the distinguishing characteristics for preferment, we should ever keep their importance in view, as the qualifications most sure to command respect, secure harmony and mutual coöperation in our labors.

Ignorance, conceit, and self-esteem are the source of discontent and the baneful elements of discord, repugnant to the principles by which Masons should be actuated; for we are charged not to cherish "envy at the prosperity of a brother;" nor to supplant him, or put him out of his work. And surely we can have no desire to do so, when we are judicious in the selection of officers, whose "worth and merit" are of that Masonic character as will commend itself to the honest consideration of all good and true Masons, to carry out the work in harmony.

"All Masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the Master until the work is finished."

This would imply that there are some Masons unemployed, and of this, non-affiliating Masons may be regarded as of that class. Such is the inference conveyed by the expression, and we give it this specu-

lative significance. They are unemployed, so far as regards their duties and obligations to the Fraternity. They are unproductive, in that they do not contribute to the funds of a Lodge, whereby its store of "goods" is increased for usefulness. Their labors are not productive of any advantage to it, whereby its interests are promoted. Hence, they are nominally Masons, enjoying the title, but not devoted to the labors of a Lodge, nor participating in any of its privileges, to enjoy the benefits derived therefrom. Hence, such Masons fail in the performance of those duties that ought to be devoted to services constituting a good and useful member, who properly regards the nature of his obligations and the duties he owes to the Craft.

Masons whose labors are devoted to a lively interest in the prosperity of a Lodge, "shall meekly receive their wages." The wages bestowed upon them are such awards as are accorded for services faithfully rendered; and whatever the marks of consideration may be that are awarded them, they are to receive them with becoming meekness and respect. No ostentatious or selfish pride should influence one to presume any special right or privilege; for Masonry does not reward faithfulness to service upon this principle. True "worth and merit" alone are the proper considerations of her preferment; and whatever position we may be called to occupy, we should assume it in a spirit of content, free from murmuring or discontent, but regard our position as honorable, however humble it may be; and thus, in

our speculative capacity, we receive our wages in the true spirit of the charge.

The labors of a Master are onerous. He is called to the position he assumes by the consent and desire of the Lodge, and the brethren should consider that it is their duty to give him that support his station demands. They are not to be unmindful of their duties, nor to neglect him during the hours of labor; but to serve him faithfully until he hath "finished the work;" and thus being engaged in the performing of good works, they are to receive his charge to depart in peace, cultivate and practice the spirit of that genuine principle of brotherly love and respect which ought ever to prevail in our outward duties of life, as well as in the Lodge-room.

We may here remark, that it is a habit, too much indulged in by many, but mostly so in city Lodges, to retire during the working hours of a Lodge. Now, such habits are not only wrong in practice, but, to a certain extent, are an interruption of the work, and show a considerate want of appreciation and respect; and although the Master gives his consent, yet he feels more or less, to some extent, a degree of mortifying disappointment, arising, as he may justly conceive, from a due consideration for a proper interest in the affairs of the Lodge; and such conduct on the part of members is not in compliance with the requirements of the charge, "that we shall not desert the Master till the work is finished," and this properly embraces the ceremony of closing a Lodge.

The attention of the candidate is also attracted by

such improprieties, and his mind naturally drawn from the impression sought to be made by the instructions given in our illustrations, particularly so when these interruptions occur during the interval of sections.

When a brother enters a Lodge, he should do so with the intention of remaining during its hours of labor, because he has an interest therein, in common with others. He should not ask permission to retire, unless urgent necessity demand it, or, at least, that a reasonable assignment be offered for the permission to do so. By his retirement he debars himself from receiving that handsome charge given at the close of a Lodge, and which is for his benefit while in the outer world, more particularly so than while within the Lodge.

"A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love."

Here are two principal reasons set forth, assigning why a younger brother should receive proper instruction. The first is, that for want of experience and judgment, he may not spoil or mar the materials. The second is, that the intuition of correct principles, properly instilled, may increase in the continuing desire of growing affection and brotherly love,— "The foundation and corner-stone, the cement and glory of this Ancient Fraternity."

The "Materials" here referred to may be viewed under two aspects. The first as embraced within

the requirements pertaining to the candidate's first introduction into our Lodges, and they comprehend his religious principles, based upon his belief in the existence of the Supreme Being, his duty toward Him, and of his dependence upon Him. Secondly, of the moral duties he owes to himself and to his fellow-beings; all of which are founded upon the principles of Truth, Justice, and Honor. These are the materials within which are comprehended every virtue that conduces to man's comfort and happiness in this life, and prepares him for a higher and more perfect one.

We may view this expression, "Materials," in another aspect. The candidate for initiation may, very properly, be considered in this light: he is, figuratively, the "Material" upon whom the Master performs that work which is to fit him for his place in our temple. He is in a state of darkness, or, at least, is presumed to be so, as to the light and knowledge to be revealed unto him. He figuratively represents the Rough Ashler, to be prepared by the hands of the workmen.

Now, viewing the candidate in this speculative aspect, it is, therefore, of the utmost importance, that these primary considerations are properly presented to his mind, that they may have their influence to impress him with the force and power of their realities; for realities they are, based upon Divine and moral law, the consideration wherein are involved all the other duties of man.

Hence, then, properly prepared, he enters upon his

labors, is taught the moral application of the several implements placed in his hands, and works agreeably to the instructions given him. His Trestle Board is the Divine Light, which is to guide him in the way to all Truth; and if he works according to the rules, as therein laid down, and uses his implements in obedience to the instruction given him, he will not spoil his work; but, as a careful and industrious Apprentice, through his skill, so work as that, in due time, he may become a proficient Master. Thus, he will have erected a temple consecrated in the bonds of brotherly love, dedicated to a virtuous life, and devoted, in labors, to the performance of good works.

Such, then, is the necessity for giving proper instruction, and of imparting correct principles, that the efforts of our labors may produce their happy results. Thus we moralize and speculatively apply the term "Material."

"All the tools used in working shall be approved by the Grand Lodge."

It may be somewhat of an anomaly to properly understand the nature of the "Tools" referred to in this sentence; but as our expressions are figurative, we apply the term, in that sense, to such things as are "furnished" us by the Grand Lodge, granting us power and authority to work in the speculative science of Freemasonry, in a lawfully constituted manner. Hence, the Grand Lodge furnishes us with the required instruments of authority, and approves of our work, when done according to the usages of the Fraternity.

Our laws, landmarks, and rituals, written and unwritten, may be comprehended under the term "Tools." The Grand Lodge, being the parent, is to see that no innovation is made; but all things being in harmony with the regulations prescribed by our "Ancient Charges" for our government, and we work with the authority bestowed upon us, according to the instructions received; labor with the tools furnished us.

"No laborer shall be employed in the proper work of Masonry; nor shall Free Masons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons as they would teach a Brother or Fellow."

The terms of the expression here put forth are more applicable to the Operative than to the Speculative Mason; but to view them so as to regard them in a speculative character, they refer to what are termed clandestine or unlawfully made Masons. Hence, such Masons can not be permitted to work in regularly authorized Lodges; nor can we, in any manner whatever, hold Masonic intercourse with such, as they are laborers strictly forbidden to-be employed in the proper work of Masonry, not being lawfully in possession of our Art.

"Nor shall Free Masons work with those that are not free." A Freemason, in the acceptable sense of the term, is one who has been made in, and owes allegiance to regularly organized bodies of Masons, and is amenable to them, whether affiliated with any particular Lodge or not. Non-affiliation can not

lawfully disfranchise a Mason; but it cuts him off from the special benefits and privileges of a Lodge; yet such a Mason may work with those that are Free and Accepted because he is of the household.

"Urgent necessity." This, considered in the same light, can only be applied to such extreme cases, where a Mason may be required to respond to a call—extend relief or aid—implored under necessity admitting of no delay. Beyond this, however, we can hold no communication, until satisfactory evidence has convinced us of the legitimacy of those into whose presence we may find ourselves placed. We are not at liberty to hold conversation in reference to Masonry as with a lawful and accepted brother and fellow, whom we know as such. These precautions are to be strictly observed, although, in the events of life, we may be so circumstanced that our Masonic knowledge may be called into requisition for our own personal selves, or for others. Hence, "urgent necessity" admits of no delay where duties are imperative.

"Nor shall they teach laborers and unaccepted Masons as they would teach a Brother or Fellow." This sentence bears a close relation to the preceding one. We may consider it as referring to those precautions, wherein "silence and circumspection" are to be carefully observed, whereby no one may improperly obtain that which belongeth to the lawful Brother. The expression, "laborers," as here applied, is to be regarded as referring to those in the outer world with whom we can have no Masonic

intercourse, beyond which may be learned in our written rituals.

By the terms of the qualities, "that no laborers shall be employed in the proper work of Masonry, nor shall Free Masons work with those that are not free," are to be understood the exercise of that caution necessary to guard against imposition; closely to scrutinize the pretensions of those who may endeavor to insinuate themselves as laborers, not proper to be employed; that is, thereby to obtain knowledge of work which is only to be communicated in a proper manner. Evidence must be established by those who seek our privileges of their rightful pretensions, that they are lawfully in possession of the Art. Otherwise, we are charged to refrain from all unnecessary intercourse, whereby to make known knowledge through improper means—such as we communicate with accepted "Brothers or Fellows."

"Silence and circumspection" are the sure guards of safety against inquisitive and prying minds; and a Mason who observes the cardinal virtues of the Order will never permit himself to be led into controversies involving the interests and welfare of the Fraternity; for upon his Temperance—temperance in mind and action—will depend that Fortitude which sustains him against attempts to lead him into improper controversies; but Prudently avoiding every snare to entrap him, as a strict observance and regard for Justice to his duties and obligations require that he should so conduct himself as to give no occasion to be involved with those who may be

disposed, through evil designs, to assail the institution.

While, by our charges, we are admonished, in this respect, as to our conduct, we are not forbidden, when approached in a proper manner, to hold conversation in reference to Masonry; but not to seek the opportunity to do so. Properly solicited, we may state the object and design of the association; and no reasonable person will ask us to go beyond this.

Such, as Speculative Masons, are the moral illustrations we "design and plan" to govern us, as drawn from the charge at the head of this section of our "Ancient Charges."

SECTION VI.

OF BEHAVIOR, VIZ.: UNDER THE SPECIFICATIONS EMBODIED WITHIN THE SIXTH CLAUSE.

"1. IN THE LODGE WHILE CONSTITUTED.

"You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of any thing impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master: Nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatsoever; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

"If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless a lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

"2. BEHAVIOR AFTER THE LODGE IS OVER, AND THE BRETHREN NOT GONE.

"You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or

forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy, we being only, as Masons, of the Catholic Religion above mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has been always strictly enjoined and observed; but especially ever since the reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

"3. BEHAVIOR WHEN BRETHREN MEET WITHOUT STRANGERS, BUT NOT IN A LODGE FORMED.

"You are to salute one another in a courteous manner, as you will be instructed, calling each other brother, freely giving mutual instruction, as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason; for though all Masons are as brethren upon the same level, yet Masonry takes no honor from a man that he had before; nay rather it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid ill manners.

"4. BEHAVIOR IN PRESENCE OF STRANGERS NOT MASONS.

"You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes

you shall divert a discourse, and manage it prudently for the honor of the worshipful Fraternity.

"5. BEHAVIOR AT HOME AND IN YOUR NEIGHBORHOOD.

"You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbors know the concerns of the Lodge, etc., but wisely to consult your own honor, and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

"6. BEHAVIOR TOWARD A STRANGE BROTHER.

"You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

"But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want, you must relieve him, if you can, or else direct him how he may be relieved: You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor brother, that is a good man and true, before any other poor people in the same circumstances.

"*Finally*, All these charges you are to observe, and also those that are to be communicated to you in another way; cultivating *brotherly love*, the foundation and cap-stone, the cement and glory of this ancient Fraternity, avoiding all wrangling and quarreling, all slander and backbiting, nor permitting

others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no farther. And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case can not be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all law suits, that so you may mind the affair of Masonry with the more alacrity and success; but with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their process or law-suit, without wrath and rancor (not in the common way), saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. Amen. So mote it be."—*Ancient Charges.*

THE sixth, and last charge, treats of "Behavior in general." Within the compass of this charge are embraced six separate headings, all of which refer to the behavior of Masons in general, specifying clearly the line of duty they are to observe at all times, toward each other, on all occasions, and under all circumstances; and likewise toward those who may not stand in the same relationship, but as neighbors and strangers.

The several specifications enumerated within the charge very minutely detail the duties we, as Masons, are to observe, both within the Lodge and without; and from which it will also be perceived, that they are not merely restricted, in the offices thereof, to our own, embraced within the circle of our brotherhood; but are to be extended toward others, as far as the calls of humanity, in our relations to community, demand. Yet, our chief duty is first to our own—to those of the household; they having a stronger claim to our consideration.

Our actions, as the exponents of what we profess, are to extend themselves abroad, as the evidence to establish the principles we inculcate through our Speculative system.

A general interest in the welfare of society, and the relations common to the mutual duties reciprocal to neighborly friendship, comprehends a part of our duty wherein community has a claim upon us, as we constitute a part thereof; and every good Mason will conform to just and reasonable requirements made upon him, and contribute his share of services, according to his abilities and circumstances. And if he refuse, or fail in this duty, he certainly has not profited much from the useful instructions he has received, through the privileges the association has afforded him, and requires at his hands.

To be peaceable and law-abiding, is the duty of a Mason. He owes as much to community in this respect as he can owe to the association with which he stands connected; for he can not respect the one

unless he does the other. Hence, our duties, in this respect, are of a general character.

The best evidence a Mason can give of his worthiness, that he really honors the title of his profession, is to have a "conscience void of offense toward God and man." By refraining from vice in all its forms, and living in obedience to the dictates of an upright life, imbued with the virtues of a humane and benevolent disposition, he accomplishes this object, and wears his distinctions with honored pride, as a true and consistent "Son of Light," whose works should ever show themselves forth according to the knowledge he possesses.

We claim to be the "Sons of Light;" but we can only do so, and justly merit the appellation, when the actions of our lives are in conformity to the light we have received; demonstrating itself in the consistency with which we regulate our conduct, and live in obedience to the knowledge our light has revealed unto us.

Our light and knowledge are to be the standard by which we exhibit our devotion and manifest our attachment to the requirements of our institution, and the illustrations thereof will show forth as we live in conformity to the faithful observance and discharge of the duties it requires at our hands. They will display themselves in the emanations of our outward deportment, as inculcated in our private assemblings, according as our advancement therein has been.

Orderly sobriety and respectful deportment are the crowning attributes that should ever distinguish a

Freemason for his usefulness and worth; and he who does not conform in conduct to these considerations, is not worthy of the name he has assumed, and claims to bear.

Light and knowledge are the elementary requirements essentially necessary to constitute a worthy "Son of Light;" not in form, but in spirit. They are the primary considerations upon which we build to secure and establish that "worth and merit" to be possessed, which stand forth as the distinguishing virtues upon which our perferment ought to be established, according to our "Ancient Charges." The extent of our value and our usefulness in the field of labor wherein we operate, ought to be commensurate to the light and knowledge we possess.

Life—Divine life—is the source from whence emanates light; and knowledge is the nutriment that sustains that light. The Great Being, whom we are taught, with filial gratitude, to adore, is eternal life, and all light and knowledge are centered in Him, as the first great cause of their emanation.

When we have light revealed unto us, manifesting itself in knowledge, and do not avail ourselves of the benefits it bestows upon us, we can not expect to become profitable laborers, whose services have been rendered commensurate to the advantages its privileges have conferred upon us, and our claims to be the "Sons of Light" are falsified by our inapplication to duty; and the outer world can truly say, that our practice is not in harmonious union with the precepts we profess to inculcate, and we can offer no

apology to justify our delinquency. Hence, we are inconsistent to what we profess and proclaim to the world, by our wanton disregard for the teachings of our esoteric assemblings, and our own acts are the witnesses arrayed against us as the evidence of our condemnation.

Are we willing, then, with the responsibilities we have assumed resting upon us, to bear the odium of being dissemblers? and, as such, with what degree of propriety can we stand forth, and consistently vindicate ourselves, where our actions are so far at variance with our profession, as those claiming to be the "Sons of Light?" Sustain the honor and dignity of our institution, whose radiant beauties, as inestimable jewels, should distinguish us for the practice of every good and noble virtue, to be worn as the embellishment to beautify the moral temple of man, prefigured by the temple where the Shekinah rested upon the holy altar, from whence the Divine voice proclaimed obedience and love to be the chief duty of man, that love which exemplifies itself in charity toward others—a love emanating from a pure desire, governed by a benevolent and humane disposition, to do good for others, as well as for ourselves.

If we desire to merit our profession, be worthy of its cause, we must be consistent to the rules and requirements it has prescribed for our individual government; for then, and then only, can we truly and consistently claim what we profess to be, true and worthy "Sons of Light," directing our actions by the knowledge we have attained, derived through the

light we possess—"Free and Accepted Masons" in the full sense and acceptation of the term—a title honorable, noble, and dignified in its calling, when properly respected in what it requires, reflecting, in rays of luster, the virtues that embellish and adorn our characters for consistency to the profession we make.

"1. IN THE LODGE WHILE CONSTITUTED.

"You are not to hold private committees or separate conversation, without leave from the Master, nor to talk of any thing impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master: Nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatsoever; but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship.

"If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless a lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge."

"In the Lodge while constituted." This signifies the working hours of a Lodge, during which time

brethren should conduct themselves in a manner becoming to the place in which they meet—devoted to virtue and morality.

A Lodge is dedicated to St. John the Baptist and St. John the Evangelist, and the reasons assigned why it is thus dedicated are on account of the virtues shown forth in the lives of these eminent men; and they also represent parallels, illustrating the motives that should govern our actions, because our actions, to constitute virtue, must be influenced by a spirit of disinterestedness in their motives; otherwise, there could be no worthy merit in their performance, as selfish considerations would be the groundwork influencing them. Hence, then, there can exist no meritorious unanimity where motive and action do not spring from one source, running parallel in harmony of sentiment and feeling in association of kindred fellowship.

Lodges in England are dedicated to God and his service; and this comprehends all that is embraced in our system. Service to God comprises all good actions, whatever they may be. Hence, the patron saints to whom we dedicate our Lodges were the embodiment of these virtues, devoted to the welfare of man, and which constitute "service to God."

During the working hours of a Lodge we are not permitted to engage in matters unconcerned to its affairs, whereby we interrupt its labors, nor to hold private conferences, without leave of the Master. To engage in conversation of any matter unnecessary, or to interrupt a brother in his work, is discourteous;

to behave ludicrously or jestingly, is undignified and disrespectful; to give utterance of expression in any other than respectful and decorous language, shows a want of becoming respect to the Lodge: all of which would not be tolerated; but meet with a prompt and justly merited reproof.

A Lodge is no place for levity; but where the strictest respect to obedience and dignified propriety of deportment should be observed. It is a place devoted to the improvement of the mind and the culture of principles religious and moral in their nature. Our assemblies are opened with prayer, and our labors devoted to the culture of virtue and morality, illustrated by figures and emblems calculated to make a strong and deep impression, lasting upon the mind; and our labors are closed with a solemn invocation to Deity, that they may have their good effect, in strengthening us to carry out in practice what we have been taught within their precincts to cultivate.

These are the observances we are taught to regard, and through which we "pay due reverence to the Master, Wardens, and Fellows, and put them to worship;" that is, honor, respect, and obey each and every one, according them due consideration in whatever station or place they may be called to occupy; and these embrace our duties "in the Lodge while constituted."

It is a duty incumbent on the Master of a Lodge to keep a supervision over the action of its members, and to admonish them where necessity requires it. In the charge to which he gives assent previous

to entering upon the duties of his office, he declares, in that assent, to "avoid private piques and quarrels." Now, as this is a duty he declares to observe in respect to himself, then he owes it to his position to see that the members of his Lodge observe the same in respect to the duties they owe to the Lodge and themselves; and much of the good work and usefulness of a Lodge will depend upon him in this respect; and he must also feel the responsibility of his position, to truly and faithfully carry out its requirements, according to the tenor of the charge he has received.

Difficulties arising between brethren, growing out of misunderstanding, ought always to be amicably adjusted between themselves, or through the mediation, council, and advice of other disinterested brethren, to prevent and avoid unpleasant notoriety, which, too often, causes mortification to others and brings disrepute upon the Fraternity. If Masons were to adhere to this rule, as a duty they owe toward each other, it would be much more becoming, and in better taste to their character as such. Where, however, difficulties are of such an aggressive nature as not to admit of this, but must require the action of the Lodge, the delinquent brother must abide the award of the Lodge, whatever that may be.

Yet a brother, who may feel that his offense has not been adequate to the punishment inflicted upon him, has his redress through the Grand Lodge, where he may carry his grievances, and which body, through a committee, investigate the matter, and,

if injustice has been done him, or there has been any irregularity in the proceedings instituted against him, they revoke the same, in whole or in part, and send the matter back to the Lodge, who take new action in the case.

This is a wise regulation, intended to protect the interest of a brother from any improper proceedings on the part of a Lodge, that his punishment, for Masonic misdemeanor, may be according to the nature of his offense. It illustrates the liberal principles governing the institution, in that it properly regards the rights of those amenable to its laws. Its charitable features seek rather to reclaim and retain than to cast off, and the offense of a brother must be of a heinous nature where he is expelled from all privileges and claims to the institution.

Litigations ought to be avoided by Masons, if possible, particularly in what "concerneth Masonry;" but where this can not be the case, they are to be conducted in a manner not to destroy the feeling of brotherly regard which ought to be preserved, that their duties and obligations may otherwise remain unimpaired. "So says the charge."

It is not derogatory to our character, nor does it reflect to our dishonor, where we can amicably concede to the reconciliation of difficulties and misunderstandings that have arisen between brethren, but rather to our honor, where we can nobly and magnanimously give and forgive each other's errors, as Masons, in all charitable feeling, should ever be ready and willing to do, as our work can only be

carried to successful accomplishment when conducted in a spirit of harmony, such as the tenet of brotherly love requires.

"2. BEHAVIOR AFTER THE LODGE IS OVER, AND THE BRETHREN NOT GONE.

"You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy, we being only, as Masons, of the Catholic Religion above mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has been always strictly enjoined and observed; but especially ever since the reformation in Britain, or the dissent and secession of these nations from the communion of Rome."

This section of the charge treats of the behavior brethren should extend toward each other in their social relations, after the labors of a Lodge are closed, and they have not yet separated.

"Behavior after the Lodge is over, and the brethren not gone." In former times it was the custom for

the Fraternity, after the labors of a Lodge were closed, previous to the dispersing of the brethren, to join in a separate apartment, and partake of refreshment; yet "treating each other according to ability," by avoiding all excessive and improper indulgences; and it was in accordance with the prevailing custom of the times; but these habits have long since been abandoned; yet it will be observed, that, while the custom prevailed, a brother was not to be urged to partake of more than his inclination or a sense of propriety and decorum dictated to him to do. That respect, therefore, was due him, and was required to be observed on those occasions; neither was he to be prevented, contrary to his own inclinations, to depart, whenever he deemed it proper, from his own sense of propriety, to retire.

They were also required to be courteous in deportment toward each other; to refrain from improper conversation, or the use of offensive language, whereby to wound the feelings of a brother; but that their conversation should be interspersed with instructive information. Their conversation might also be mirthful, but decorous in language, that the peace and harmony of good feeling might prevail uninterrupted, and not marred, to disturb their fellowship, whereby to pervert the purposes of the association.

Private piques, or wrangling respecting religious, political, or other matters, are most strictly forbidden in the Lodge, and must be avoided in our social relation; and in our outward intercourse we should so express and deport ourselves as to avoid giving un-

necessary offense; and the reasons assigned therefor are, that our religion is catholic in its nature; our political sentiments are our own private concerns, and must not be interfered with; as we are of that cosmopolitan character, composed of men "of all nations, tongues, kindreds, and languages," save that universal language known only to our brotherhood. "Hence, we are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will."

Thus our "Ancient Charges" prescribe our duties in our social relations, as well as those to be observed "in the Lodge while constituted." Hence, "Rulers and Governors, supreme and subordinate," can fraternize in our assemblings, and freely engage in the privileges of our Organization, where men of all ranks, stations, and positions in life, respectable and honorable in calling, can engage in and enjoy our social mirthfulness, without feeling wounded in their sensibilities. Such are the principles upon which our social gatherings are conducted, harmony being the indwelling element and cement of our fellowship.

"And this charge has been always strictly enjoined and observed;" and continues to be so to the present, and ever will be while we adhere to its precepts, carrying out, in practice, what we have been taught, in the Lodge, to cultivate.

The custom of the Fraternity, however, in this respect, as regards its social features, has changed. It is, however, observed by many Masonic bodies, to

hold annual reunions, generally dating with their organization; at which times the brethren assemble for social interview and exchange of friendly sentiment. These occasions bring together those who are remotely situated, for purposes of fraternal greeting and interchange of those brotherly relations which strengthen our mutual friendship, and draw us more intimately together in our fellowship. And this is reasonable, rational, and proper. Man needs the advantages and influences flowing from those social gatherings, as they are beneficially necessary, and constitute a part of the recreations contributing to his happiness and to the enjoyments of life. Yet here, likewise, we are under the same restraint to observe that same due decorum in the enjoyment of our festivities as were enjoined upon our ancient brethren, always regarding each other's rights, and not trespassing upon their privileges.

There is a degree of nobleness and dignity in the Masonic character, when properly understood and duly appreciated, that gains the confidence and secures the respect and esteem of man in his fellow-man. Its elevating principles influence and impress him with every honorable and ennobling sentiment becoming to his character, as noted for usefulness in association with his fellow-beings, and makes him realize that it is not station nor rank that constitutes his worth, but that it is in the courteous and manly bearing becoming thereto that he sustains the real dignity of that character in which consists his value; such a character as a Mason should be proud to

possess, and will honor, when consistent to its requirements.

Social reunions, when conducted upon proper principles, innocent and inoffensive in their mirthfulness, are exhilarating in their influence, and have their happy effects,—happy in that they bring us together at periods which afford the opportunity for exchanging those endearing relations and friendly greetings becoming to a brotherhood. They awaken within us those cherished feelings of respect and affection which, at times, become somewhat estranged through long separation, and make us more liberal and generous toward each other, most particularly so during heated times of political or other excitements, when man sometimes forgets his duty, and needs a checking influence to hold him within the bounds of moderation, as illustrated by the cardinal virtues.

Masons are like all other men. They have their likes and their dislikes; but they are taught, in all respects, to preserve those amicable relations through which they are united in one,—one universal brotherhood, governed by regard for each other, and "among whom no contention should ever exist, but that noble contention or emulation as to who can best work and best agree," and as brethren, bound together for one common interest, to dwell in "love and unity," the elements composing the cement of our union, the worth upon which our merit stands.

We have known instances where brethren, for want of knowledge of each other, have been prejudiced in feeling, yet meeting together in our social

relations, have become the most endeared friends, strengthened in their ties of fraternal union.

So extensive is our brotherhood, that there are many whom we meet only on such occasions; and the happy result is that brother is often made to find that brother is a much better man and better Mason than he considered him to be.

In the system of our organization are most beautifully blended together, and interwoven in a harmonious unison, the various duties and social enjoyments for man's happiness; for while our graver duties and obligations are enjoined upon us, our social recreations are to be participated in with becoming propriety and decorum. Hence, then, while we observe the duties and requirements pertaining to the former, we engage in, and enjoy the latter, as the relaxations from our labors; and thereby enjoy the bestowments of life with rational consistency, as destined by our Creator.

The aim we seek to gain, and object we desire to accomplish through our labors, is to wean man from the indulgence in vices that tend to degradation, and lead him to cultivate the virtues embodied in the precepts of Temperance, Fortitude, Prudence, and Justice; practicing the virtues of Brotherly Love, Relief, and Truth, as the exemplification of our moral teachings, and living in the Faith of enjoying, through our Hope, the felicities of a boundless Charity, as our spiritual teachings, which extend beyond the brief span allotted to human life.

Such is the theory and philosophy of our Organ-

ization, founded upon the inestimable gift of Divine Light, our Moral and Spiritual "Trestle Board."

It is thus we find, in our beautiful system, an institution founded upon principles arranged in concert of harmony in all its several parts, each and every one of which is consistent to order, propriety, and decorum. Regulating our actions in conformity to these, we enjoy the benefits and advantages it bestows upon us, and carry out the same order in the daily affairs of life.

A fabric we behold whose corner-stone laid in truth, erected upon principles consistent with religious and moral duties, and affording social recreations conformable to rational enjoyments—in all of which we are invited to engage—feast the mind with profitable acquisition of knowledge; strengthen our resolution to battle against vice; in moderation enjoy the favors prosperity has bestowed upon us; with due consideration meet adversities, and, as social beings, partake in the festivities and communions of fellowship its privileges have conferred upon us. Such are its precepts; and the beauty of its architectural ornaments are the illustrations of those virtues, practically exemplified, and which display themselves and show forth in the excellency of man's character, as he honors them, and lives in obedience to their behests.

Thus we have endeavored to delineate the duties and obligations reciprocally to be observed and adhered to in the relations of our behavior toward each other after the labors of a Lodge are closed, in our social festivities, as well as otherwise; and while we

adhere to them in their reasonable requirements, they extend to us every privilege conformable to decorous propriety. Regulating our conduct thereby, we avoid private piques and quarrels; respect each other's private opinions, when in sentiment with moral worth; enjoy that religion—catholic in its nature—which all good and true Masons will faithfully observe, from whence ever they may hail.

"3. BEHAVIOR WHEN BRETHREN MEET WITHOUT STRANGERS, BUT NOT IN A LODGE FORMED.

"You are to salute one another in a courteous manner, as you will be instructed, calling each other brother, freely giving mutual instruction, as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason; for though all Masons are as brethren upon the same level, yet Masonry takes no honor from a man that he had before; nay rather it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid ill manners."

Here we are charged as to the manner of behavior we are to observe and extend toward each other when we meet abroad, congregated as brethren, "but not in a Lodge formed."

"Behavior when brethren meet without strangers, but not in a Lodge formed." In our character of assembling as Masons, "without strangers,"—that is, not in a promiscuous assemblage of persons, but as a

company composed of Freemasons—we are to greet each other in a courteous and respectful manner; recognize and salute each other as brother; respecting our social positions in community, but not giving them a distinction above that feeling of equality which should prevail among us as brethren.

On such occasions of our assembling, we are at liberty to converse freely upon topics pertaining to Masonry; to impart and give instruction as may be necessary and of mutual interest to each other. We may communicate and freely impart information relative to the interest and welfare of the Fraternity, and particularly converse with our younger brethren, to afford them such information and knowledge as, in our charges, we are directed to do, to "prevent their spoiling work for want of judgment."

But in our intercourse with each other, we must always observe due "caution and circumspection," guarding against intrusive persons, that matters pertaining to Masonry, in its private concerns, may not be unlawfully obtained, through indiscretion on our part; for we must bear it in mind, that we are not to make the institution a subject of conversation in the presence of strangers, whereby any one may be induced, through such impropriety, to seek the privileges of our association.

We are also to respect that propriety due toward each other, as not to intrude ourselves where it may not be desirable for us to be, as therein we may derogate from that respect which is due to brethren, through an improper intrusion, which should be

guarded against. There are courtesies to be observed in this respect, as well as in all other things; and we should be careful in adhering to them. Wherein we observe these considerations of respect which are due to each other, we most generally carry out and practice the same in our other relations in life.

Speculative Freemasonry is a school. Its theory is to inculcate those amenities which become us to observe in a well regulated and refined state of society. Its philosophy teaches us to investigate and reason upon the propriety of things, that we may judge thereof, and estimate their value according to their usefulness. Our Lodges are the seminaries wherein we cultivate courteous and respectful deportment, as well as inculcate moral and other duties. We would hesitate to enter a Lodge and be unmindful of that consideration due to a place where the strictest requirements to respect are inculcated, and its affairs conducted upon a system of order and decorum, to which unqualified obedience must be paid.

Masons, as brethren, meet on the level. What we are to understand thereby is, "when in a Lodge formed" we recognize no outward distinctions pertaining to rank or station; but show due homage and respect to our rulers, and greet each other as brethren, whereby, with reverence, we render respect whenever and to whomever due. "And thus pay reverence to the Master, Wardens, and Fellows, and put them to worship."

Although we meet on the level, in equality of our fellowship, "yet Masonry takes no honor from

a man that he had before." When the labors of a Lodge are closed, we then resume our distinctions, and pay that respect to each other to which our position or station in community entitles us. These considerations are due, and must be respected. Hence, rulers and magistrates receive those proper salutations due to their rank or position. And thus we honor a deserving brother, rather than detract from him, and sustain our own character with becoming dignity.

It is that respect of equality we observe while in the Lodge that adds to our honor in our outward intercourse, and gains us that consideration to which our position entitles us; for when men lay aside their outward distinctions, and meet in the "Lodge as brethren, on the level," they secure and establish that well deserved respect to which they are entitled by the brotherhood, "who must ever give honor to whom it is due, and avoid ill manners."

A Mason who cherishes that regard for the institution, and lives in the observance of its teachings, as his obligations and duties require of him, will never be wanting to that sense of self-respect and decorum due to his own character, as to show disrespect; but, with proper consideration, so deport himself as to "avoid ill manners;" for while such conduct is certainly unbecoming to any one, it is more particularly so to a Mason, as he may not, at all times, know of the relation existing between himself and others. Hence, it is more necessary for him to exercise Temperance in language and in action;

prudently to avoid an exhibition of rudeness and "ill manners," and which save the mortification that subsequent developments may discover.

And thus, while our system of equality teaches us to regard each other as brethren, it also teaches us that we ought so to conduct ourselves as to merit the appellation due to a brother. Hence, Masons, recognizing these principles, will at all times, regardless of station or position in society, interchange those civilities due to each other, and carry out, in their intercourse of life, what they are taught to respect while in the Lodge.

It matters not how humble a Mason's position may be, in respect to his worldly circumstances; for he is entitled to the same respectful consideration as his more well-to-do brother while he possesses and preserves the true dignity of character becoming to his Masonic profession, for that is to be the standard by which his worthiness for respect and esteem is to be measured.

Our charges say, that "worth and merit" are to distinguish us for our preferment; so also our worth and merit are to be the capital, as the foundation to establish our character for usefulness, and command us the respect due in the relations of society; for he who to-day may walk in the humble sphere of life, may, ere the morrow's sun performs his diurnal journey, be called to a more eminent and exalted station. Let not, then, the brother of high degree pride himself upon his presumed condition, but cherish a true regard for his more humble brother; and

it is thus that we fill the measure of civility, as our charges require; and our fellowship and friendship, with sincerity, go hand in hand; our institution, in its majestic beauty, stands forth as a temple dedicated to the virtues of morality, sociability, and universal benevolence; and we pay due reverence to it when obedient to its precepts.

We are all, to a greater or less extent, imitative beings, and we look forward to those favored with greater abilities and advantages than ourselves as patterns to imitate. Hence, those brethren favored with greater advantages have increased responsibilities resting upon them.

If I know that my brother is weak, how much more important the necessity that my example does not pander to his appetite, that my conscience does not become stung with the wrongs he may commit, through my own imprudence or indiscretion. Thus our responsibilities are according to the light and knowledge we possess; and as we give unto them their just consideration, so our conduct will be manifested in the presence of a brother, according to his ability and strength of mind, leaving, no unhappy reflections to cause regret.

"4. BEHAVIOR IN PRESENCE OF STRANGERS NOT MASONS.

"You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a dis-

course, and manage it prudently for the honor of the worshipful Fraternity."

While in the preceding charge we are instructed as to our behavior "when meeting without strangers, but not in a Lodge formed," so we are here instructed as to the "behavior we must observe in the presence of strangers not Masons."

"Behavior in the presence of strangers not Masons." In this section of the charge we perceive an applicability to the interrogatory propounded to a candidate previous to his preparation for initiation, wherein he is required, upon his honor, to answer as to the motives that influenced him to seek admission into our Fraternity. And from it we may also learn how important it is that our Caution should be properly guarded with Prudence, and our carriage be of such a character as to solicit no one through improper influences.

"You shall be cautious in your words and carriage." Here is a most positive and imperative injunction. And why is it such? "That the most penetrating stranger may not discover what is not proper to be intimated." That is the consideration. The profane are ever on the alert to learn what peculiar mystery is involved in our organization that binds us in a fellowship of one common brotherhood, universal in its character.

Our mysteries are our own private matters, and they can only be obtained through lawful channels, and upon the terms we prescribe. We ask not, and seek not. The offering presented must be voluntary;

otherwise, it is not made in accordance with our requirements, and can not, therefore, consistently be worthy of acceptation, as strictly complied with according to the letter of the law.

It is sufficient for the outer world to know that we conform to good order and decorum; render due obedience to government; respect "magisterial authority, supreme and subordinate;" work diligently, and live honestly, as "Masonry teaches us to do." And he who fails in these does not live in respectful obedience to the teaching of Masonry. Beyond this, we close the avenues to our Lodge from all prying and inquisitive minds.

It is a duty we owe to ourselves to maintain our privileges; and while we conform to all lawful and conventional requirements for the well-being of society, are obedient to "magisterial authority, supreme and subordinate," we have a just and lawful right to claim the protection of the same.

In our Masonic intercourse with each other, we are charged, when necessary, to divert our conversation. And why? "For the honor of the worshipful Fraternity." That is, for the respect we pay to Masonry, to avoid becoming involved in controversies, contrary to the instruction of our charges. And it would likewise, under circumstances, be necessary to observe this precaution, to prevent rudeness toward "strangers," who might, importunately, be thrown in our company. The stranger might, perhaps, be some personal friend, one for whom we may have particular regard; yet, in our Masonic character, he is a

"stranger," improper for us to communicate with upon topics pertaining to Masonry, beyond what we publish to the world at large.

Hence, we are "to divert our conversation," thereby to avoid ill manners, before strangers, whose sensibilities we are to respect, as well as those of our brethren in the relations we owe toward each other in all outward matters.

When we adhere to the duties as enjoined upon us in this section of the charge, we shall, by our prudence, refrain giving offense, whereby we lay ourselves liable to derogate from our Masonic character; and likewise thereby avoid giving occasion to those who, through idle curiosity, or any improper motives, may seek to gain admission among us. These are considerations duly to be respected.

Here we see the necessity for that caution and circumspection required of us, and how intimately our charges are related in their bearing upon the interrogatories, in their application to ourselves, as well as to the aspirant for Masonic honors; that nothing, through our own actions, may be improperly communicated; that our affairs should be managed "for the honor of the worshipful Fraternity;" and wherein we honor ourselves as we respect and conform to its behests.

Regarding these considerations, as we should do, let Temperance, then, restrain our actions, Fortitude sustain us with moderation to guard against improper intrusions, Prudence govern our council and conversation, and Justice, supported by Truth, will ever be

the argument to vindicate our right, and, with becoming dignity, sustain the honor of our cause.

There are no considerations upon which a Mason may safely rely, with the same security, as are embodied in the Cardinal Virtues. Within their requirements are comprehended all that is necessary for his temporal safety, welfare, peace, and happiness. They teach him moderation, caution, circumspection, reason, propriety, and justice in all things. Duly observed, they are the safeguards and reliances against improper and excessive indulgences, carnal or licentious habits, which justice for his own interest and good forbid to be carried to excess, as, in effect, degrading and brutalizing to man's nature, derogatory to his Masonic character, and wherein he fails to respect, through a virtuous life, the "Ancient and honorable Fraternity."

"5. BEHAVIOR AT HOME AND IN YOUR NEIGHBORHOOD.

"You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbors know the concerns of the Lodge, etc., but wisely to consult your own honor, and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working."

"Behavior at home and in your neighborhood."

Here we are charged as to the duty we are to observe at home, in our domestic circle, and in our neighborhood. Our conduct must be in a manner becoming to moral and prudent men,—circumspect in behavior. And this rule carried out is the obligation we owe to community at large.

Moral, in that we abstain from indulgence in such practices as must, in their nature, tend to derogate from our Masonic character; for we must bear in mind, that if we hope to maintain our manly dignity, and sustain our reputation as becoming to good neighbors, our example must illustrate itself in our correct and upright deportment. Our acts are to be such as are becoming to "moral men."

And also prudent in that which is to distinguish our conversation, wherein we refrain from making the "concerns of a Lodge," a topic of conversation in the presence of those from whom they ought to be withheld; and in so doing, we act in manner as becoming to "wise men," governed by "due caution and circumspection."

The "concerns of a Lodge" relate to its own private affairs, and, as such, should not be made known through improper communication, either directly or indirectly, to those who have no right to engage in matters pertaining to its own interests. Improprieties such as these are highly reprehensible, and unmasonic in character and conduct; and the effect of which too often results in unpleasantness, through the mischievousness of their tendency, as, for instance, the rejection of an applicant. Such an

exposure would be very improper, and a breach of Masonic courtesy.

We owe it to an applicant, whose admission is refused into a Lodge, to preserve silence. No more should be communicated than is necessary to inform him of the action of the Lodge in his individual case; and this information ought to be communicated through his recommender. Beyond this, we can hold no conference with him. It is sufficient for him to know that he is not acceptable. And thus we are governed by the prudence required of us, and leave no unpleasant influence, arising through improper conversation. And this silence should be preserved in all matters pertaining to the interests of a Lodge, that nothing may be communicated inconsistent to our "own honor and that of the ancient brotherhood."

The philosophy of silence consists in that virtue which, at all times, will distinguish a prudent Mason. Discreet and circumspect in words and actions, he carefully avoids the acquisition of that notoriety which self-respect and honor for the Fraternity require of him, and which he is in duty bound to obey.

Where an applicant is refused admission into a Lodge, we owe it to him to leave him in as fair condition, at least, as we found him, that he may suffer nothing in reputation through our action. When before us, we are only to inquire and judge as to his fitness and his qualifications to meet our requirements. Otherwise, we are prudently to avoid doing any thing,

by word or action, through which the outer world may have cognizance of his rejection. Our charities should never be overlooked in this respect, as we may thereby do him injury, which must be avoided. Thus, by observing these rules, we act prudently, preserve our own honor, as well as that of the "ancient brotherhood."

It may here be proper for us to say—what all Masons, however, know, but we fear do not, at all times, sufficiently regard—that no assurance whatever should be given to a candidate that he will be accepted. The use of the ballot is an inherent right, sacred to every Mason; and it is a privilege he should exercise, not influenced by prejudice or favor, but with proper motives for the best interest of the Lodge, and the Fraternity at large. It is just as improper, therefore, to hold out inducements of acceptance as it is to solicit a person to become a candidate for Masonry. In either case, it is a direct departure from the charge given us, and one that ought to be strictly adhered to in all respects.

We are also, in this section of the charge, admonished as regards our conduct, wherein we are to "consult our health," an important consideration to be regarded. Regularity is here enjoined upon us, that we may not, through our own imprudence, become disabled for our daily duties.

After the labors of a Lodge are closed, we are not unnecessarily to prolong our stay; but, within reasonable time, to repair to our homes. Irregularities, in this respect, are not only injurious to health, but

wrong in practice, and contrary to our teaching. We owe it as a duty to our families, and are so charged, that we are not to be irregular, "nor are we to neglect our private affairs on account of Masonry, as it is not meant that it shall interfere with our necessary duties and avocations." Hence, this charge may be viewed in a twofold aspect. Irregularities in our habits disqualify us for the duties we owe to the Lodge, and, still more important, unfit us, and make us unstable in the responsible duties and obligations we owe to our families, which is one of the principal charges we are to observe; and, furthermore, irregularities have a tendency not only to destroy our usefulness, but bring disrepute upon the Order, which we are to avoid; and can only do so by a course of consistency to the rules it has laid down for our government.

Gluttony and drunkenness are not only pernicious evils, disgusting in their nature, but are indulgences widely at variance with the virtue of Temperance, which inculcates the necessity of placing a due restraint upon our passions in all things. An excessive gratification of our appetites in this respect, would certainly not be considered as paying much regard to our comfort, nor to the observance of that respect we are to consider, wherein we are to "consult our health," that our families be not neglected, nor we injured or disabled thereby from working.

In this section of the charge are involved those considerations which concern our welfare, peace, happiness, and domestic relations—all of which are to be

properly regarded for our good, and those more or less dependent upon us.

"6. BEHAVIOR TOWARD A STRANGE BROTHER.

"You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

"But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved: You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor brother, that is a good man and true, before any other poor people in the same circumstances."

"Behavior toward a strange brother." Here we are likewise charged as to the manner of deportment we are to observe toward a strange brother, whom we are to treat courteously, yet, with due caution, be guarded in word and action, that nothing improper may be elicited from us, in matters pertaining to the interests of the Fraternity.

In our intercourse with our fellow-beings, we may often be thrown into the company of those claiming to be of our brotherhood; but we are to regard them with a degree of reserve in any Masonic interview, careful in the exercise of due caution and prudence, that we may not unguardedly commit ourselves in any man-

ner, through which an "ignorant or false pretender may gain information improperly, and unlawful for him to possess." We are to regard all advances with a degree of caution, to prevent imposition, yet with respectful propriety, until we are satisfied of the genuineness of a brother, or of the falsity of the presumed imposition sought to be practiced upon us, when we are to treat it with the merited contempt it deserves.

In these incidental meetings with those who may claim to be Masons, we are not, under all circumstances, permitted to examine into his or their pretensions, for there is a proper and lawful course to pursue; that is, an examination before a Lodge committee. And yet, where it may be otherwise necessary, for immediate relief, or for any other good and lawful purpose, we are at liberty to receive or communicate Masonic intelligence; in such a manner, however, as an emergent case may demand.

Where we are required, under circumstances of consideration, to examine into the pretensions of others, we are to use due caution, and make such investigation as "prudence shall direct;" and if our investigations are of sufficient evidence that the examined one is a "true and genuine brother, we are then to respect him accordingly;" and if he be in need, we are to administer to his relief, to the best of our abilities. If, however, we have just ground to believe him to be an impostor, we are to treat him as his presumption merits.

There are various ways defined whereby we can

extend aid and relief to a brother. We may be able to furnish him employment ourselves, or, through our exertion and influence, give him favorable recommendation, and secure him employment with others; and there are likewise many other ways in which we may serve a brother, according to his circumstances; all of which we are charged, as a duty, to extend toward each other, according to our abilities and capacities; beyond which we are not required to go.

Masonry requires no duty from a brother beyond his abilities to perform, or that is incompatible to a strict sense of honor and justice; but as a fellowship in our union, "we are to prefer a poor brother, that is a good man and true, to others in like circumstances." And this is proper; our obligations and duties require it. "For he who will not provide for his own household is worse than an infidel."

There are considerations embodied within this charge to which Masons do not, at all times, give sufficient heed. How often do we find it to be the case, where a worthy brother, from reverse of circumstances, is placed in a condition to struggle against adversities, and where too little thought is paid to his true condition! Such cases, when they appear, should properly come under the supervision of the Lodge to which the brother is affiliated, and such means or aid extended to an unfortunate brother as to place him in a condition to obtain an honest livelihood.

We have a mutual interest in the welfare of every

brother, and should, therefore, seek to place him in such a position as to procure a livelihood through his own industry, without his feeling himself to be a burden upon the Lodge. And thus we fulfill our duty by administering to his relief in such a manner as will be to his comfort and happiness; and we thereby carry out one of the benevolent features of our association.

The funds of a Lodge should be mainly applied to the relief of the disabled and helpless, while those who are able in body and mind should be aided by employment, thereby to obtain means for self-subsistence.

There are many instances transpire wherein men engage in pursuits of life for which they are, for want of ability, incapacitated; and as Masons, it becomes us, particularly with our own who may require the aid of others, to understand the true capacity of a brother, and, through our council and advice, direct him in such pursuits as the nature of his genius has best fitted him for. And herein, it is the duty of a brother to be governed by the council of his more experienced brethren, particularly so when his circumstances are dependent upon their timely assistance.

By a proper observance paid to these considerations, we practically carry out in life what we are theoretically taught in the Lodge. "To relieve the distressed is a duty incumbent on all men, but particularly so on Masons, who are linked together by an indissoluble chain of sincere affection."

This "indissoluble chain of sincere affection" by which we are united, recognizes the principles as here set forth as constituting a part of the duties comprehended under the Tenet of Relief. Hence, the relief we extend to a brother may be afforded in various ways, and through channels as may be best adapted to serve his purposes.

To relieve the distressed, therefore, in whatever manner we may contribute to their wants, is a practical illustration of the Tenet of "Brotherly Love," which, we are informed, in our charges, stands as the "foundation and cap-stone, the cement and glory of this ancient Fraternity;" the precepts of which recognize no distinctions between men but what are founded upon "worth and merit," the groundwork of which consists in morality, honor, truth, and justice, sobriety and industry in all lawful and proper pursuits.

Industry is a principle taught us. It is inculcated in our system of instruction. Hence, a Mason ought not to be indifferent to its observance; for indolence, or idleness, works to his injury, and to the detriment of the Fraternity, in that, wherein he who indulges in this habit oftentimes becomes disabled thereby for the discharge of those duties a Lodge requires of him, in giving to it that support, pecuniarily and otherwise, which its service demands, and by which he may, through adversity, become the recipient of its relief.

A Mason can not, therefore, be a useful and profitable member of a Lodge, in the discharge of duties

incumbent upon him, unless he be industrious in the pursuits of life, and frugal with his means; for he should know that he is but a laborer in a field of usefulness, which requires application of mind and body to carry out its purposes, and that a reasonable share of his service and means is for its support, in the aid of such objects as have a just and lawful claim upon it; and if, in the checkered events of this precarious life, he should be so fortunate as to escape the reverses which many are brought to experience, he will enjoy the happy consolation of at least having, as a "good and true Mason," faithfully performed his allotted share of labor in aid of those less fortunate.

It is a happy reflection to dwell upon, when we know that we have, in part, been instrumental in doing some good for our fellow-beings, whether it be in labors, devoted, in our efforts, to reclaim a brother from the errors of his misguided ways, or in whatever manner our services may have been rendered; for such are the precarious uncertainties of life, that whatever good offices we may perform to-day for others, may be bestowed upon us to-morrow. Hence, "Brotherly Love and Relief" are the tenets that go hand in hand to distinguish a "good and true Mason," governed by regard for truthfulness in all things.

Thus we have endeavored to sum up the various duties referred to in the Sixth Charge, embracing those in the "Lodge while constituted," in our social assemblings, or in whatever relation we may, at times, find ourselves placed.

SECTION VII.

FINALE OF THE CHARGES.

"*Finally*, All these charges you are to observe, and also those that are to be communicated to you in another way; cultivating *brotherly love*, the foundation and cap-stone, the cement and glory of this ancient Fraternity, avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no farther. And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case can not be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all law-suits, that so you may mind the affair of Masonry with the more alacrity and success; but with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their process, or law-suit, without wrath and ran-

cor (not in the common way), saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. Amen. So mote it be."—*Ancient Charges.*

FINALE OF THE CHARGES.—Within this closing section is comprehended a summary, embracing all that is embodied within the preceding charges for our consideration; and all of which we are in duty bound, as good and consistent Masons, to respect and obey, according to the tenor of their bearing, practically regarding their requirements in the relations we owe to each other, and likewise toward others.

"All these charges you are to observe, and also those that are to be communicated to you in another way."

This implies that there are also other charges, embracing duties and obligations devolving upon us, and which we are likewise to observe. They constitute our unwritten laws; and within their purviews are comprehended all the duties as set forth in our written laws; and every Mason fully understands their importance and the bearing they have upon him. They are all in full conformity and harmony with our ritualistic charges; and a violation of any of them would be as grievously wrong as a departure from any of the moral duties and obligations embraced within the written code of our "Ancient Charges."

"Cultivating Brotherly Love." Here we are charged to cultivate that fraternal virtue denominated brotherly love; and the reasons assigned therefor are, that it is the "foundation and cap-stone, the cement and glory of this ancient fraternity." This principle is here set forth as the virtue underlying the foundation upon which our association is organized, forming a union whose cap-stone constitutes the binding element of its fellowship, and, as a jewel of worth, is the crowning glory, strength, and support of our "ancient and time-honored Fraternity."

"Avoiding all wrangling and quarreling." Such doings as wrangling and quarreling are widely at variance with the practice of brotherly love. Brethren who work in fellowship, and whose motto is to be influenced by that emulation which should display itself in its illustrations, as to "who can best work and best agree," can but poorly perform their labors where discord and contention exist. Confusion among the Craft retards their labors, and works to injury. Differences existing between brethren should be tempered with moderation in language, so as to avoid resulting in unpleasant controversy, engendering ill feeling, to mar the friendship and weaken the ties of "Brotherly Love."

"Slander and backbiting." There is no habit to which a Mason can be addicted that is more derogatory to his character, shameful in practice, and mischievous in its tendency, than to indulge in the defamation of a brother. A slanderous tongue is the instrument that sends forth the venom of a malig-

nant heart,—poisons the affections, and alienates friendship.

Solomon says: "A man shall be commended according to his wisdom; but he that is of a perverse heart shall be despised."—Prov. xi: 18. And surely we know of nothing so much to be shunned and avoided as a contumacious and mischief-making disposition, venting its spleen in maligning others. It is the emanation of an envious and narrow mind, contracted in its operations, discontented, save only when engaged in sowing seeds of discord,—engendering strife.

"Nor permitting others to slander any honest brother." Such a character as above described is but poorly calculated to offer any defense in vindication of a brother. We are to defend the character of an "honest brother," whom we may find unjustly assailed. We are to presume every brother honest, until we find him to be otherwise. And when we hear the character of a brother assailed, which we have reason to believe unjustly so, we are to vindicate and defend him from all unjust attacks; but in a proper and becoming manner, without involving ourselves in personal difficulty. We owe it to a brother to do so,—to render him all the good we can through our mediation, so far as consistent with prudence and propriety.

"But defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no farther."

Here we are admonished as to how far we are to

go in the performance of duties considered in this clause of the charge. The duties here defined are, that we ought to stand forth in vindication of a brother's reputation against unjust aspersions, and otherwise render him such kind offices as his situation may require. But we are not required to go beyond what may be considered as consistent to our honor and safety, for this we are likewise, in duty, bound to regard.

A brother's indiscretion may, at times, lead him imprudently into difficulties, and while the mediation of our kind offices come to his relief, ready to serve him, in rendering him all the good we can, we are not to give countenance and sustain him in his wrong doings, for thereby we should be acting inconsistent to the requirements of some of our other charges, wherein we are admonished to be peaceable and law-abiding; and our own honor and safety thereby become jeopardized, which we are to consider.

The principle of our brotherly regard should never be lost sight of; for, whatever a brother's errors may be, he is still entitled to our commiseration, and we are to render him what aid we can, consistent to honor, truth, and justice, so long as his relations remain with us indefeasible. And thus we discharge our duty, maintain our integrity, serve the interests of a brother, and display that most excellent tenet of our Order, "Brotherly Love,"—"the cement and glory of this Ancient Fraternity."

"And if any of them do you injury, you must

apply to your own, or to his Lodge; and from thence you may appeal to the Grand Lodge."

If this maxim was more generally adhered to, as properly it should be, it would save the unpleasant mortification which too often exists in the recriminations and backbitings proceeding from difficulties, often more the result arising from misunderstandings than otherwise, and only tending to alienate that relation which ought to prevail for the harmony of our fellowship.

Difficulties arising among brethren should be amicably adjusted between themselves, the kind mediation of other brethren, or by the arbitration rightfully to be exercised by the Lodge, or, finally, by the prerogative existing in the Grand Lodge, as the final arbiter in adjusting difficulties between brethren. This applies mainly to such matters as Masonic delinquencies; yet all differences arising among brethren, whatever their nature may be, should first be settled and reconciled by the Lodge, if possible; otherwise, if recourse must be had to legal measures, then the matter must be conducted in a manner—without bitterness of feeling—to avoid the interruption of those duties and obligations required of us as Masons, that the Fraternity may not suffer injury through their litigations.

All matters of misunderstanding, or difficulties existing between members of the Fraternity, when not adjusted by themselves, should first be submitted to an arbitration of brethren, or to the Lodge; yet cases may arise, surrounded by such circumstances as

to prevent this wholesome course, and wherein, also, interests are involved which would require legal action without delay; and herein a brother is not expected to sustain injury for the want of this action. The injunction applies to such cases as can properly be readily settled, and satisfactorily adjusted, within our own sphere as otherwise; and whereby we avoid unpleasantness, and that kind of notoriety which Masons ought, through fair and honorable means, endeavor to avoid; and guided by a proper spirit, they will readily do so.

"As has been the ancient laudable conduct of our forefathers in every nation, never taking a legal course but when the case can not be otherwise decided."

Here we have a precedent of a most excellent and commendable example, expressive of the conciliatory conduct displayed by our ancient forefathers in respect to litigations: never resort to legal measures wherein it can possibly be avoided. It is good and wholesome council; such as ought to be followed in all instances, where consistent with honor and justice; neither of which principles, however, are we required to sacrifice or compromise, to our discredit. Masonry asks no yielding of just principles, or honor to be sacrificed to unjust demands; but strict integrity and just consideration in all things.

The friendly advice and council of judicious brethren should always be listened to with respectful consideration, for it is to be presumed that their friendly mediation is intended for our best interests. We may

not always know what is the best and most judicious course for us to pursue, and the timely council of experienced friends may often prove of material value to us, beyond our own judgment.

"Patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent your going to law."

Not only with brethren, but with others also; and the reason why we should do so is to avoid legal contentions, that we may the better "mind the affairs of Masonry, with the more alacrity and success." Hence, we are particularly reminded of this, with respect to brothers and fellows, as the interest of Masonry becomes more or less prejudiced through the contentions existing between brethren; and which it is our duty to guard against.

Litigations, particularly prevailing between brethren, too often interrupt that harmony and good feeling of fellowship, which ought, under any reasonable circumstance, be avoided; and where it can be done consistent to honor and justice. Hence, the kind mediation of Master and Fellows is, or ought to be, interposed, especially in all such cases as may arise within the members of a Lodge; and "thankfully submitted to by the contending brethren." But the proviso is, if the "submission be impracticable," then their litigations must be carried on "without wrath or rancor, saying or doing nothing which may hinder Brotherly Love;" for this consideration, as we perceive, must be always kept in view, that our duties and obligations to the Fraternity may remain

unimpaired, so that "good offices be renewed and continued."

"As all true Masons have done from the beginning of the world, and will do to the end of time."

This is an extensive range, yet it is within the limits of Philosophical Masonry. From the expression of this sentence, however, we are not to infer that the Fraternity of Freemasonry, as an organized association, has existed from the beginning of the world; but that the principles inculcated by it have existed from and anterior to the foundation of the world. And as such, all good and true men have been governed by them, and will be so to the end of all time to come.

Our Institution, as heretofore already observed, is founded upon a system differing from all other human associations. And, while we have no desire to detract from others, and certainly can have no purpose to serve in doing so, but accord them just merit for their usefulness, yet, however they may endeavor to imitate it, they remain but effeminate in that universal character which distinguishes the Masonic organization, as standing preëminent for the varied interests of man,—physically, socially, and intellectually considered.

Its organized arrangement is a perfect system of harmony, beautifully interwoven in all its several parts; each and every one—fitted with order and just proportions—adapted to its place. Its subjects are varied; for while it leads the mind to contemplate and study the wonderful works of the Great

Architect of the universe, it inculcates the necessity of us understanding our own human natures,—the rational use of our faculties, intellectually, morally, and socially; that we ought so to employ them for usefulness and the enjoyment of bestowments a kind and beneficent Providence has favored us with, intended as the bounties of goodness, for the happiness of His intelligent creatures, whom he has, for His own wise purpose, placed in this world as social beings, for mutual good.

The binding obligations of our union command recognition and obedience within its extended brotherhood; wherein other organizations fail. It brings men of all climes and nations, under the power of its influence, to recognize a brother, and extend to him that protection his circumstances may require; gains mutual confidence, and strengthens friendship. It impresses man with the duties he owes to his Creator, and the reciprocal duties and obligations he owes to his fellow-man without regard to temporal rank or station.

It honors and pays due respect and homage to civil and political station; interferes with the private right of conscience with no one, religiously, morally, or politically; but inculcates every noble virtue and sentiment consistent with these three principles. It encourages industry, perseverance, and reliance upon our own efforts. It tolerates social enjoyments, without the abuse of them, and enjoins Temperance, Fortitude, Prudence, and Justice in all things. Such is the true philosophy of Speculative Freemasonry.

Thus we perceive are embodied within the scope of our "Ancient Charges" all the essentials requisite to constitute a good and true Mason in the proper acceptation of that term. They comprehend the theory of those principles inculcated within our esoteric apartments, and enjoin the practice of them in our outward demeanor. And as we conform to their requirements, so we illustrate the beauties of our institution, distinguish our characters as worthy the association, reflecting the virtuous principles it inculcates.

Whatever the intolerant heart of bigotry may conceive, or the vile tongue of slander and misrepresentation give vent to, in fulminating its venom, if we are faithful to our trust and consistent to our profession, we need not fear harm from their effects. Our own conduct in life will be the best and most formidable weapon of defense—the most powerful argument to overcome all unjust assaults; and we have the right to claim the protection due to our correct deportment and obedience to all lawful authority, and which good Masons will, at all times, respect.

Thus we have endeavored, philosophically, to illustrate the science of Speculative Masonry, as comprehended in our "Ancient Charges," and as we conceive they are to be applied in our Speculative capacity, in manner of form and spirit, as the various implements of the Operative workman are applied in illustration of the virtues that beautify and adorn the moral temple of man, the noblest work of Creation.

Moriah's Temple was a model of excellence, finished and perfect in all its parts. Planned by the

Infinite Architect, it became the abode of Divine light and knowledge; and as imitative architects, if we construct our moral temple agreeable to the plans revealed unto us in the Great Light of Revelation, which illumes the center of our sanctuary, so will the Divine Light dwell within our temporal temple, and lighten our pathway through life's journey, culminating in the perfection of the spiritual temple.

Why we are placed here in this world, to be the tenements, enduring the trials and privations attending its state, is a problem pertaining to The Infinite Mind alone. Whether we shall be able to look back through a future state, and take retrospective cognizance of the events of this life, is beyond the knowledge of human agency to define. But this we do know, that the trials we here endure are checking influences, to operate as restraints, designed for our good in this our present life; and as we sincerely, through our Faith, believe, and, in our Hope, anticipate to realize, will lead us to enjoy the unbounded charity of Divine Love, which extends beyond the circumscribed limits of time.

The Infinite Mind alone solves the great mystery of the various stages of progress in the economy of the human family. It is our duty, therefore, to labor with diligence, to put our temple in order—to work with that zeal our light and knowledge afford us, that when we are called from our earthly labors, we may be prepared to partake of that refreshment which will constitute our state of perfect felicity in the life to come.

SECTION VIII.

RESPONSE TO THE CHARGES.

AMEN! So mote it be! This is the closing response—the spontaneous ejaculation that bursts forth in acclamation of sanctioned approval—the pulsation of a heart that beats in unison of sentiment, with love and gratitude—the exclamation of approval to which every tongue gives utterance, expressive in feeling of sympathetic affections, imbued with an inspiration of love, Divine in its nature.

So mote it be, then, that these charges be thoroughly studied by every Mason, and receive their due consideration, until they become to him as familiar household words, that their designs may have their just and due influence, as the medium of his regularity.

We do not claim perfection for our "Ancient Charges;" but that they are founded in wisdom, so far as human agency can conceive, whereby to regulate our actions in life according to correct principles. We claim that they constitute all that is re-

quired to make us good and consistent men; and that their just and lawful requirements, embodying principles of meritorious worth, should be faithfully adhered to by Masons, to constitute them what the true philosophy of Masonry teaches—to be "good men and true"—the tenor of our calling.

If they stand forth as embodying landmarks which we proclaim to the uninitiated as contained in the rules and principles governing our words and actions, then we can not conceive how a Mason, who rightly regards them, can, with unblushing affrontery, openly and deliberately violate any of them, either profanely, intemperately, licentiously, or in any manner whatever, without realizing a conviction of guilt and just condemnation in his own conscience.

The first consideration in our "Ancient Charges," as already referred to, is concerning "God and Religion." The mind is first directed to these considerations; and the charge prescribes in what their duties consist, and the manner of their observance; and, in connection therewith, the first consideration to which the mind of the initiate is directed upon entrance to our Lodges is to God, and which every Mason fully understands. It is that glorious principle of reverence to Deity, upon which we can unite in one common brotherhood around our Altar, and bow in humble adoration before one Father, common to all; and here we exemplify the recognition of that principle put forth as the primary consideration of our religious duty prescribed by our "Ancient Charges."

Our attention is next directed to the consideration of our moral duties,—our respect to civil magistrates, supreme and subordinate. Likewise, that it becomes us to be industrious, honest, and just in all things—just to ourselves and just toward others. This system follows in train throughout the various duties and obligations resting upon us. Thus we may go on through the whole order of our arrangement, and we will find that our work harmonizes with every principle as laid down in our "Ancient Charges;" and to all of which they require our willing, cheerful, and obedient acquiescence; and to which we can also unitedly respond, Amen. So mote it be.

How important is it, then, that Masons should understand the relative bearing, and the connection of these charges in consideration with the ritualistic work of the Order, the labors pertaining to the Lodge-room. A proper conception of them expands the mind, and gives us a clearer and more comprehensive understanding of the beautiful arrangement and harmonious order upon which our system is based. A knowledge of them is truly essential to a correct understanding of the science of Speculative Freemasonry, and increases our appreciative desire to become more intimate therewith.

No one who pretends to be skilled in his work as a thorough Craftsman can fully illustrate the various subjects inculcated in the esoteric apartment of our institution, unless he can intelligently assign a reason for what we impart; for to be a skillful workman requires a well-informed mind to exemplify its value.

We say that the science of Speculative Masonry assigns a reason for all things. And this is so. The various implements of the operative, in our speculative capacity, we make use of to illustrate this science, delineate the contrasts and effects of opposites, arising from their application to those moral duties we owe to ourselves and toward others. Thus we learn that a virtuous life conduces to our happiness, while a contrary one entails the evils of misery and suffering.

Our actions in life, when conformable to the principles as laid down and prescribed by the various implements we work by, will be governed by reason, justice, prudence, and moderation. Reason, in that because we consider the propriety of things, and give them their just value. Justice, because it is the standard of right, due to ourselves as well as to others. Prudence, because, through the proper use of this virtue, we act with due caution and consideration, and thereby display our judgment, through the wisdom we possess. Moderation, because it restrains us from hasty and inconsiderate words and actions proceeding from an impetuous temperament, and is the modifying equilibrium to inordinate desires.

We have certain formula in connection with our ceremonies, and we assign a reason why this is so; and this reason, as it must be, is based upon corresponding principles, founded upon common sense and truth; otherwise, we practice deception. The very theory upon which our organization is established demonstrates this fact; for as the operative, in the

erection of a structure, works by certain rules, whereby he gives just proportions to its several parts, that each sustains the other with equal support, so we assign a just reason for all things, that each and every part may be consistent with propriety, to justify a conformity to our requirements.

Hence, as the working tools in the hands of the operative are applied to shapen and fit the material to be used in the construction of an edifice, so, in the hands of the speculative, they are figuratively applied to divest the mind of impure desires, and symbolically inculcate that system of mental and moral training, which purifies and frees us from the corrupting influences engendered through an irregular life. Thus we symbolically draw the contrasts existing between virtue and vice.

It is upon this system that we are enabled to illustrate and draw the distinctions existing between a virtuous and upright life, in contrast to that of an irregular one; and as the former is the true source to happiness, while the latter is the pathway to degradation, so does the excellency of our character display itself in the virtuous actions we perform, while the hideous deformities which mar its beauty are exhibited in the vices we practice.

Whatever is agreeable to the senses of our nature affords pleasure, while that which is repugnant thereto is repelling and loathsome. Hence, when we live in conformity to correct habits, we enjoy that eminence which imparts worth to our character and merit to our actions.

To consider the ways of virtue, and walk in her paths, elevates the mind, expands the affections, and dignifies our moral character. To reverence God, and, with filial love, yield obedience to His Divine will, increases the aspirations of our affections, elevates our spiritual character, and leads us to contemplate our future good; while the evil ways of vice are the downward road to degradation, terminating in our misery, unhappiness, and disgrace, in this our present, as well as that of our future state. Hence, then, when we have these considerations presented to our mind, we must discover the advantages to be derived from a religious and moral course of conduct, in contrast to that of an irreligious and immoral one, inconsistent to the tenor of our profession.

This is the great aim and object of our system of instruction, taught through symbolical and allegorical representations: to elevate the mind, purify the morals, and lead man to cultivate those virtuous principles, the practice of which will inure to his happiness, adapt him to the proper enjoyments of life, in the association of fellowship with rational consistency, as becoming to exemplary deportment, self-respect, and self-regard.

If man was influenced by no other motive, or higher consideration, than that pertaining to his own individual self, surely the desire to follow a correct course of life would be far better than an evil one; for as his own acts display themselves, he reaps the effects resulting therefrom, and their influence will, to a greater or less extent, operate upon others,

and whatever his evil tendencies may be, they will recoil to his own disadvantage.

We may moralize upon these topics, illustrate their advantages and disadvantages, descant upon their proper uses and disabuses, with all the abilities at our command, yet if we do not outwardly exemplify the virtuous principles inculcated in our system, practically illustrate what, in theory, we profess, then our labors will be unprofitable, unproductive of any good, either to ourselves or others. Our philosophy will then have been reasoned in vain, and we will stand before the world judged by our works, which will be neither "good work, nor square work," but judged as only fit to be cast among the "Rubbish."

To exhibit good work, wherein our "worth and merit" are to be the standard, as the criteria whereby we are to be judged for our skill and proficiency, we must understand the adaptation of the tools we are to make use of, so as to apply them according to the rules prescribed for their use; otherwise, we mar our work, disfiguring the beauty of its symmetry, and our labors are rendered unproductive of value or usefulness,—such, at least, as they should produce.

The "Great Light" of revealed truth is the foundation upon which we are to build. It is the "Trestle Board" from whence we are to draw our designs; and when we work agreeably to the rules prescribed thereby, we lay the corner-stone of our edifice in Truth, as the foundation upon which to build, erecting our structure with the material of virtuous principles, cementing it with the cap-stone of Brotherly

Love, as the beauty and crowning ornament of its glory and honor.

We lay the corner-stone of our edifices in the north-east. Speculatively, this is symbolical, and significant in meaning to us.

Sincerity, Honesty, and Fidelity are qualifications essential to constitute a good Masonic character. Devoid of these considerations, we can lay but little claim to such distinguished merit. Sincerity in our engagements will secure our interest to the enterprise we embark in. Honesty of purpose will make us consistent to truth and justice in all things; and Fidelity to our engagements will secure confidence and establish our characters for devotion to duty. These considerations, influenced by proper motives, will be the virtues to constitute us valuable laborers in the field of our operations, and Masons imbued with such principles will be ever found faithful to their trust.

What, then, can be more consistent with the tenor of our obligations, honorable to us in our profession, than to practice Sincerity in our intercourse, Honesty in our transactions, and observe Fidelity in all our engagements?

Thus, if we are sincere in the response we make to our "Ancient Charges," we must be honest in our profession to observe what they enjoin upon us, and, with fidelity, live in conformity to their behests, regulating our lives agreeable to the rules they prescribe for our government. Hence, then, as "Sons of Light," we may justly claim to be skillful workmen,—Masters of the Art in which we labor.

SECTION IX.

SUMMARY OF THE CHARGES.

IN taking a retrospective view of our "Ancient Charges," we must necessarily recur to the various subjects already brought under consideration, to illustrate the relative connection in which they stand toward each other, in the speculative system of our arrangement, as adapted to our present purpose. We may view them, and review them, examine them in all their peculiar phases, as connected with the operative and speculative features of our institution, and the more familiar we become with them, the more fully we understand their real import, comprehend their bearing and their applicability to us in our speculative characters.

Theoretically, we are to consider them in a Religious, Intellectual, Moral, Physical, and Social aspect. Viewed under these several denominations, we philosophically reason upon them, and draw those illustrations which point out the relative connection existing between these several considerations, the princi-

ples of which we are practically to observe, as duties incumbent upon us in our relations toward each other and the community at large.

For we must be impressed with the fact, and conscientiously bear it in mind, that whatever we theoretically inculcate, we must practically exemplify; otherwise, we are inconsistent to our profession, and are "as sounding brass, or a tinkling cymbal,"—proclaiming to the outer world the beauties of our theory, while we fail in the exemplification of the precepts it inculcates. What we theoretically convey to the mind through the medium of figures, symbols, and allegories, are intended as the maxims and rules by which we are to be governed in the regularity of our lives.

Here we perceive that it is only through a knowledge of our "Ancient Charges" that we can draw a just and correct conclusion as to their applicability to us in a speculative sense. And this is the light in which they are to be viewed. Our system being transformed from the operative to the speculative, they are, therefore, applicable to us in that sense, in the construction of the phraseology of language as well as in the symbolical application of the implements used by the operative. And the philosophy of Speculative Masonry teaches us to reason upon their analogy, consider them as inculcating maxims which work to our advantage or disadvantage, in proportion as we adhere to them, as well as to judge between what is proper and improper.

Thus, in the religious duties we are taught to ob-

serve, we are never to use the name of the Supreme Being in any other manner than with that reverence due from the "creature to the Creator." And as we respect the observance of this duty, so it begets within us true love, gratitude, and a filial regard for His Holy Name; and this is to our advantage, as we can then reasonably expect the influence of His Divine favor.

Profanity is a vice offensive to our finer feelings, and is in direct violation of the Divine command. In the Decalogue we are commanded to refrain therefrom; and which behest we can not willfully disregard. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."—Ex. xx: 7. Thus we see the disadvantage to us in the pernicious indulgence of profanity; for the Lord has declared that he will not hold him guiltless that taketh His name in vain. And if we have faith to believe in His declarations that He will reward us for our good acts, we must believe it to be but just that we will receive His condemnation for our bad acts. We do not, therein, injure him, but suffer ourselves, wherein we violate the law He has laid down for the rule of our conduct.

When we are morally virtuous, we necessarily possess that regard for self-respect which forbids us using the name of the Supreme Being in any other than with pure and holy reverence. An irreligious man, that is, a profane one, can not be said to be a truly moral man; for morality, if we are governed by no

higher consideration, at least forbids the indulgence of such practices.

We have given to us, in the great light of revelation, which we proclaim to be the "rule and guide of our faith and practice" the Divine and moral law. The Divine law is laid down as the duty we owe to our Creator—to love and reverence Him; the moral law as to those duties we owe toward each other—to do unto others as we desire they should do unto us; and we can not fully discharge the latter in the spirit of pure Brotherly Love, unless we are imbued with the spirit to observe the former; as our good acts are the emanations proceeding from a Divine influence, which prompts every generous emotion of our affections.

We say: "A Mason, by his tenure, is obliged to obey the moral law; and if he rightly understands the Art, he will never be a stupid atheist, nor an irreligious libertine."

Here we see the connection in which these two considerations stand; and their respective duties are obligatory upon us; for such is the language of the charge. By our tenure, that is, by our profession, speculatively considered, we are to obey the moral law. And if we rightly understand the Art, that is, if we rightly comprehend the nature of our obligations, we can not be atheistical nor irreligious in sentiment.

Atheism can have no fellowship in our system. It is antagonistical in sentiment to the very foundation upon which it stands. We are required to ac-

knowledge our belief in the existence of the Supreme Being, and taught to evoke His Divine aid in all good and laudable undertakings; and in the progress of our ceremonies, we learn why this requirement is exacted. And this principle is systematically carried out throughout our entire arrangement, and affords us the illustrations whereby we figuratively contrast the advantages of a just and upright life over the disadvantages resulting from an opposite one.

Thus we perceive that the Philosophy of Freemasonry, in its speculative Art, harmonizes with the operative in the features of its physical operations; and that upon the same system that the operative works, and prepares his material for the erection of a structure, so we, as speculatives, symbolically work out the various virtues, figuratively, as the material to be applied in the erection of a structure of moral worth and excellence, the principles of which are to govern us in our dealings and transactions with each other, and to be carried out in our intercourse at large, as in this respect we are taught that justice is due to all alike.

Hence, while the former directs and leads the mind into a systematic training of mental and moral improvement, to discipline us, and develop the better qualities of our human natures, the latter was mainly devoted to manual labor, with such mental knowledge as the nature of bodily application required. The tools and implements, therefore, of the operative, physically applied, are, by the speculative, mentally and morally applied. Thus we perceive a most

beautiful harmony in the transformation of the operative art to the speculative system of our organization.

When we speak of the philosophy of Speculative Masonry, we are to consider the expression as comprehended in a Religious, Mental, Moral, Physical, and Social relation, as the expression is applicable to each of these terms, forming a combination peculiar to our present state of life, regarding the welfare of our future one.

Religiously, in that we are taught to reverence God, regarding Him as the chief source of all goodness; rendering obedience to His will by living in the observance of His Divine law. And this is our first duty.

Mentally, in that we are to apply ourselves in the pursuit of knowledge, the acquisition of which ought to be for our intellectual improvement, the advancement of our happiness, and the diffusion of usefulness, for our fellow-beings, as well as for ourselves; for as the highest and most liberally endowed of terrestrial creation, our destiny is for an inheritance of immortality. And this sublime thought is allegorically taught us for contemplation in our stage of progression.

Morally, in that we are to refrain from wrong and injustice, abstain from vice in all its forms, conduct ourselves with decorum becoming to a good character, whereby we sustain that respectful reputation which will distinguish us for our conformity to a proper and well regulated life.

Physically, in that we are not to be given to an indulgence of idleness; but that we are to apply ourselves, both mentally and bodily, in the pursuit of some useful occupation,—labor with the use of our faculties, according to the power of our abilities, for our own self-subsistence, and those dependent upon us. A state of *ennui*, whether of mind or body, is unproductive of any good or benefit; but pernicious to our interests, welfare, and happiness, and of injurious influence to others.

Socially, that we are to enjoy our recreations in mirthfulness, yet with rational consistency; not to abuse the privileges conferred upon us, by excessive indulgence of intemperate habits, degrading to our characters; but engage in them as those social reunions of fellowship, endearing our relations, and strengthening the bond of our friendship. Such are the enjoyments our social gatherings are intended to afford us,—innocent recreations, with elevated enjoyments.

Thus Speculative Masonry philosophically seeks to promote man's interest and happiness, in all that pertains to his present state, as the auxiliary to his future state. And as we understand the theory of its system, philosophize upon its maxims, and make our lives conform and harmonize to the principles thereby laid down, as the rule for our government, so we enjoy the reward of our labors in the communion of our fellowship; cement the bonds of Brotherly Love more firmly in our friendship; cultivate virtuous habits, and live in obedience to moral

law; for whatever the Benevolent Being has been pleased to bestow upon man has been given for his enjoyment, and not for his abuse.

There is no consideration more important, or that is calculated to show forth the value of our association to better advantage, or wherein it exercises a more vigorous and controlling influence, through the dissemination of its principles, for the general good of society at large, as well as for our own individual benefit, as a correct and upright course of conduct, displayed in the action of its members. Its real value consists in the respect we pay to observe obedience to what its system teaches us; for we ought to bear in mind, that, although the outer world may not, at all times, know of our connection, and it is of but minor importance that it should, for the knowledge thereof can not lessen the nature of our responsibilities to carry out the sublime principles it inculcates, it is far more honorable to our characters, and commendable to us in our profession, so to walk as to let our good works proclaim our own merits; and which alone can thereby establish the value we attach to our institution.

There are also still further considerations involved in this; for we may often, in our intercourse with our fellow-beings, meet with those to whom we are related in ties of fraternal fellowship, where we would experience a deep degree of mortification through an exhibition of unbecoming conduct, particularly if it should afterward be unexpectedly discovered to us toward whom, or in whose presence, we had mani-

fested it. Hence, a Mason who properly regards his reputation, will be observant and consistent in his deportment; governed by Prudence in his words and actions; courteous in his bearing, and respectful in his manner, as he thereby illustrates the true principles of his profession, in the practical exemplification of his work, as becoming to his Masonic character.

There is a degree of pride and self-satisfaction existing within our natures, glowing in the human breast, that manifests itself in our actions, when we can realize that our deportment is consistent to the true dignity and bearing of an honorable manhood. We feel a sense of pride in the rectitude of our intentions, and a self-justification in our actions, when they are such as must commend themselves to the approving countenance of others; for whatever our worldly considerations may be, the true philosophy of Masonry teaches us that "worth and merit" are to be the standard of our recommendation. And to establish our characters upon these considerations, we must be consistent to every requirement lawfully enjoined upon us, conforming to the rules laid down for our government, whereby to regulate our lives and conduct; to display those virtues which are to distinguish us for uprightness, integrity, equal justice, and due consideration of respect toward others.

The love of order is a principle inculcated in our system. A proper regard therefor commands respect and obedience. It constitutes a part upon which the harmony of our organization exists. We have it laid down as a rule for our government, in our

charges, wherein it is understood and regarded as a duty we owe to the civil powers of government wherever we may reside or work, to be orderly and well behaved; and this duty we owe for the well-being of community at large, as well as for the interest of our particular association; for its welfare and prosperity depend upon our observance to good order and well regulated behavior.

The Charges say: "A Mason is to be a peaceable subject to the Civil powers, wherever he resides or works. He is never to be engaged in plots and conspiracies against the peace and welfare of the nation; but to behave himself dutifully to inferior magistrates." Such is the language of the charge in respect to our duties as citizens; that we are to be orderly in our deportment, respectful to our superiors, and courteous to our equals. This latter we are also required to observe; for if we respect the observance of one, we will the other. And the charge further goes on to illustrate the necessity therefor, and of the advantages to be derived therefrom.

The first consideration to which the mind is directed when entering upon the performance of any important duty, is the respect to be paid to the observance of order. An organization, to be well regulated, must be conducted upon this system; otherwise, a state of confusion and insubordination would soon exist. Hence, our organization being based upon a systematic arrangement drawn from architectural science, we speculatively work agreeably to the same rules governing the operative architect, and

necessarily carry out our work of mental and moral construction upon the same system, through which we preserve unanimity in all the several parts of our system of Speculative Masonry.

Obedience to order forms the basis, as the equilibrium which gives Strength to our union, regularity of harmony to our labors, and displays the exercise of Wisdom, founded upon the maxims of truth, as the foundation of our institution.

It was upon this system, instituted by our Three Ancient Grand Masters, that the bands of workmen were arranged, classified, and, by courses, were, under the superintendence of skillful Wardens, enabled uninterruptedly to perform their labors, and successfully carry out to completion one of the most interesting structures ever erected by human skill, planned by inspiration of the Divine Architect. This system of order further enabled them to detect the slightest irregularity or imperfection in the work of the Craft.

The Craftsmen composed the bands of workmen who prepared the material used in the construction of the building; and each one was required to designate his work by a private mark, to prevent imposition. Such was the regularity and perfect order of arrangement instituted by the Wisdom of our Three Ancient Grand Masters, that the most perfect harmony prevailed among the workmen, so that in the short period of seven years and six months from the laying of the foundation to the completion of the work this magnificent structure was erected. And from sacred history we learn that there was neither

the sound of hammer, nor ax, nor any tool of iron heard in the house while it was building.

To our contemplation the temple presents a beautiful symbol of perfectness in all its parts; and hence, it is with that system of regularity and obedience to order that we are speculatively taught to work, whereby we erect a moral temple endowed with the virtues which give worth and excellence to our characters.

A Lodge is a place where Masons meet to work. The congregated assembly is also defined to be a Lodge. Their working hours are prescribed by the by-laws governing the same; and the labors performed are devoted to the making of Masons, and the transaction of such matters as relate to the interest of the Lodge; that is, the brotherhood composing it; and this constitutes their speculative employment, wherein we are taught the principles of industry,—the necessity of being engaged in some useful occupation, to honestly labor for self-subsistence; and this is to constitute our operative labors, whether mentally or physically bestowed. Habits of industry are, therefore, required of us, as well as the practice of all other virtues.

We are to be industrious. Every faculty with which our nature is endowed has its allotted labor to perform, and each part operates for the general good of the whole.

Industry is the use and exercise of our several faculties, and when properly directed, either mental or physical, leads us to improve our social state, and to cultivate virtuous habits.

If we are not employed in one manner, we will be in another. Although circumstances may surround us with advantages that place us beyond the necessity of toil and labor, yet we can not be idle, for it requires constant vigilance to resist the temptations surrounding us, the allurements of which warily lead us astray. Thus our secular and mental endowments work mutually, either for our welfare and happiness, or otherwise.

Hence, we speculatively illustrate the virtue of industry by the symbolical application of the working tools of the Entered Apprentice; the application of the "twenty-four inch gauge" in the division and employment of our time, and the "common gavel" in the moral application of purifying the mind, divesting it of pernicious indulgences, that good and wholesome influences may control our actions.

Industry we, therefore, illustrate as a virtue, and when devoted, as we are taught, to laudable pursuits, it makes us useful members to community, and wherein we practically contribute to its good; while idleness, as the mother of vice, leads to pernicious habits: for we are so constituted, that our faculties, whether of mind or body, must be engaged, and will be directed for good or evil, as influences are brought to bear upon them.

Hence, when we cultivate virtuous habits, we are industriously employed in resisting evil ones. The allurements and temptations with which we are surrounded on every side are mostly presented to us with fascinating attractions, easily winning upon our

senses, to draw us from the paths of duty, and through the frailties of our fallen natures, we yield to their seductive influences. Thus, through the weakness of our nature, we are constantly prone to err. Hence, the great necessity of being strengthened with virtuous principles, and fortified with just and upright habits, as the safeguards of protection. Work against evil, and your labors will be directed in channels of worth and usefulness.

The mere possession of a knowledge of the sublime principles interwoven in the system of Speculative Masonry is useless, and it will avail us nothing, if our actions are not framed so that our lives conform to their requirements. It is not sufficient for us to profess an acquaintance with the theory and teachings of its precepts; for if we are derelict in duty, and fail to reduce them to practice, the knowledge we possess will rather reflect to our discredit than otherwise, as in that we would be false to the profession we make.

We are placed here in this world for a good and wise purpose, and we ought so to employ our time, and direct the energies of our faculties to accomplish the attainment of such considerations; and although we may not, individually, realize the desire of our labors, yet they ought to be so directed that the greatest amount of good may result therefrom.

It matters but little as to the amount of labor we may accomplish, if our actions are governed by motives impure and insincere in their intentions, for they will have been wrongfully bestowed, and fruit-

less of any good in their efforts. A selfish consideration is most generally rewarded with a discontented and unhappy state of feeling, leaving the mind to brood over its own justly merited disappointments.

Hence, then, to be worthy members of our association, we must be, in the language of the Charge, "good men and true," which characteristics comprehend the attributes pertaining to a generous and benevolent disposition, as well as from the traits which distinguish and mark the actions of an honest and sincere one.

If, therefore, we expect fully to carry out the requirements of our association, we must respect both Divine and Moral law, as the tenure of our obligations, in the spirit of their meaning, require of us. Then we shall be "good men and true," men of "honor and honesty," "Worthy Sons of Light," whose "worth and merit" rest upon the value of their usefulness, and who "pay due reverence to Master, Wardens, and Fellows, and put them to worship;" thereby worthily honoring, through their service, the "Ancient and Honorable Fraternity."

We may theorize upon the beauties of our institution, give our time in labor of service, devoted to illustrate the virtues inculcated within the precincts of its recesses, with all the force and power of eloquence at our command, yet if we do not exemplify and practically illustrate its precepts in the operations of life, we fall short of our duty, as laborers embarked in a cause of which we may ourselves

become the recipients of its bounties. We may be compared to the Rough Ashler, unimproved by the advantages the Master Workman has bestowed upon us—unsuited to our place in the temple; and it can be justly charged to us, that our practice is not in accordance with our profession.

The capacity of intellect, the strength of mind, and the power of reasoning become developed, and extend their influence, as they are cultivated and brought into use, demonstrating our superiority over all other animated creation of this our terrestrial abode; and our happiness is advanced as they are improved for good.

Then, to be consistent with our engagements, let us be faithful to our duties, so deport ourselves that the actions of our lives may be in respectful conformity to the requirements of our "Ancient Charges," philosophically comprehended,—Religiously, Mentally, Morally, Physically, and Socially; and then we shall be Freemasons in the full acceptation of the term,—worthy of the title we bear,—an honor to our profession; so that, when our earthly labors are closed, we may be prepared for the service to which the summons of the Grand Master of the Universe may call us.

SECTION X.

REMARKS ON THE GENERAL REGULATIONS.

WE have added hereto the General Regulations, as approved and adopted in connection with the "Ancient Charges." They were digested and arranged in their present form about the same period, and likewise underwent the same supervision; and are thus handed down to us in the same connection.

They refer mainly to the government of the Grand Lodge, in its quarterly and annual communications, the duties of officers, and such other matters as related to the general and local interests of the Fraternity within its own jurisdiction. They are subject to such changes and modifications as circumstances and localities may require, yet always in unison with the "Ancient Charges." Frequent reference is made within them where new regulations may be made to meet contingent cases arising. But we never hear this language used in reference to the Charges.

And in this particular they differ. The "Charges,"

from their very nature, can not be changed, without changing the features of our organization. They are so framed as to meet all cases and circumstances coming within the purviews of their requirements, regardless of locality; yet the General Regulations may be changed or modified to meet existing circumstances. Every Grand Lodge possesses this right; but they are always careful, in the exercise of it, that no infringement is made upon the time-honored "Charges," which stand as the landmarks, not to be removed.

There are many features in the General Regulations still adhered to at the present time which were in force at the time of their adoption. Others, again, have been changed or modified, as deemed most expedient, and more in conformity with the genius of the country or nation where the institution prevails. The manner of electing officers is now conducted by ballot, and the number is also increased. Quarterly communications are also unknown in this country.

In adding the General Regulations to this work, we have deemed it unnecessary to attempt any illustration of them. They occupy a different ground from the "Charges;" for while the latter are universal, affecting the whole Fraternity, the former are of a local nature, and can be framed to suit required circumstances. We, therefore, insert them simply for the perusal and edification of the Masonic reader, as they stand in connection with the "Ancient Charges."

GENERAL REGULATIONS,

Compiled first by Mr. George Payne, *Anno*, 1720, when he was Grand Master, and approved by the Grand Lodge on St. John Baptist's Day, *Anno*, 1721, at Stationer's Hall, London; when the most noble prince, JOHN, DUKE OF MONTAGU, was unanimously chosen our Grand Master for the year ensuing; who chose JOHN BEAL, M. D. his Deputy Grand Master; Mr. JOSIAH VILLINEAU, and Mr. THOMAS MORRIS, Jr., were chosen by the Lodge Grand Wardens. And now, by the command of our said Right Worshipful Grand Master MONTAGU, the Author of this Book has compared them with, and reduced them to the ancient records and immemorial usages of the Fraternity, and digested them into this new method, with several proper explications, for the use of the Lodges in and about London and Westminster.

I. The Grand Master, or his Deputy, hath authority and right, not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in particular Lodges as Wardens, but in his presence, and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other brethren, he pleaseth, to attend and act as his Wardens *pro tempore*.

II. The Master of a particular Lodge has the right and authority of congregating the members of his Lodge into a Chapter at pleasure, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming: And in case of sickness, death, or necessary absence of the Master, the Senior Warden shall act as Master *pro tempore*, if

no brother is present who has been Master of that Lodge before; for in that case, the absent Master's authority reverts to the last Master then present, though he can not act until the said Senior Warden has once congregated the Lodge, or in his absence the Junior Warden.

III. The Master of each particular Lodge, or one of the Wardens, or some other brother by his order, shall keep a book containing their by-laws, the names of their members, with a list of all the Lodges in town, and the usual times and places of their forming, and all their transactions that are proper to be written.

IV. No Lodge shall make more than five new brethren at one time, nor any man under the age of twenty-five, who must be also his own master; unless by a dispensation from the Grand Master or his Deputy.

V. No man can be made or admitted a member of a particular Lodge, without previous notice, one month before given to the said Lodge, in order to make due enquiry into the reputation and capacity of the candidate; unless by the dispensation aforesaid.

VI. But no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present, when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom: or even break and disperse the Lodge, which ought to be avoided by all good and true brethren.

VII. Every new brother at his making is decently to clothe the Lodge, that is, all the brethen present, and to deposit something for the relief of the indigent and decayed brethren,

as the candidate shall think fit to bestow, over and above the small allowance stated by the by-laws of that particular Lodge: which charity shall be lodged with the Master or Wardens, or the cashier, if the members think fit to choose one.

And the candidate shall also solemnly promise to submit to the Constitution, the Charges, and Regulations, and to such other good usages as shall be intimated to them in time and place convenient.

VIII. No set or number of brethren shall withdraw or separate themselves from the Lodge in which they were made brethren, or were afterward admitted members, unless the Lodge becomes too numerous, nor even then, without a dispensation from the Grand Master or his Deputy: And when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go (as above regulated) or else they must obtain the Grand Master's warrant to join in forming a new Lodge.

If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's warrant, the regular Lodges are not to countenance them, nor own them as fair brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves, as the Grand Master shall, in his prudence direct, and until he approve of them by his warrant, which must be signified to the other Lodges, as the custom is when a new Lodge is to be registered in the list of Lodges.

IX. But if any brother so far misbehave himself as to render his Lodge uneasy, he shall be twice duly admonished by the Master or Wardens in a formed Lodge; and if he will not refrain his imprudence, and obediently submit to the advice of the brethen, and reform what gives them offence, he shall be dealt with according to the by-laws of that particular Lodge, or else in such a manner as the Quarterly Communication shall in their great prudence think fit; for which a new regulation may be afterward made.

X. The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before the assembling of the Grand Chapter, or Lodge, at the three Quarterly Communications hereafter mentioned, and of the Annual Grand Lodge too; because their Master and Wardens are their representatives, and are supposed to speak their mind.

XI. All particular Lodges are to observe the same usages as much as possible; in order to which, and for cultivating a good understanding among Free Masons, some members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

XII. The Grand Lodge consists of, and is formed by the Masters and Wardens of all the regular particular Lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places; and must have a Quarterly Communication about Michaelmas, Christmas, and Lady-Day, in some convenient place, as the Grand Master shall appoint, where no brother shall be present, who is not at that time a member thereof, without a dispensation; and while he stays he shall not be allowed to vote, nor even give his opinion, without leave of the Grand Lodge, asked and given, or unless it be duly asked by the said Lodge.

All matters are to be determined in the Grand Lodge, by a majority of votes, each member having one vote, and the Grand Master having two votes, unless the said Lodge leave any particular thing to the determination of the Grand Master, for the sake of expedition.

XIII. At the said Quarterly Communication all matters that concern the Fraternity in general, or particular Lodges, or single brethren, are quietly, sedately, and maturely to be discoursed of and transacted: Apprentices must be admitted Masters and Fellow Craft only here, unless by a dispensation. Here also all differences, that can not be made up and accommodated privately, nor by a particular Lodge, are to be seri-

ously considered and decided. And if any brother thinks himself aggrieved by the decision of this board, he may appeal to the Annual Grand Lodge next ensuing, and leave his appeal in writing, with the Grand Master, or his Deputy, or the Grand Wardens.

Here, also, the Master or the Wardens of each particular Lodge, shall bring and produce a list of such members as have been made, or even admitted in their particular Lodges, since the last communication of the Grand Lodge: And there shall be a book kept by the Grand Master, or his Deputy, or rather by some brother whom the Grand Lodge shall appoint for Secretary, wherein shall be recorded all the Lodges, with their usual times and places of forming, and names of all the members of each Lodge; and all the affairs of the Grand Lodge that are proper to be written.

They shall also consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to, or lodged with them in charity, toward the relief only of any true brother, fallen into poverty or decay, but of none else: But every particular Lodge shall dispose of their own charity for poor brethren, according to their own by-laws, until it be agreed by all the Lodges (in a new regulation) to carry in the charity collected by them to the Grand Lodge at the Quarterly or Annual Communication, in order to make a common stock of it, for the more handsome relief of poor brethren.

They shall also appoint a Treasurer, a brother of good worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall be always present, and have power to move to the Grand Lodge any thing, especially what concerns his office. To him shall be committed all money raised for charity, or for any other use of the Grand Lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended; and shall expend or disburse the same by such a certain order signed, as the Grand Lodge shall afterward agree to in a new regulation: But he shall not vote in choosing a Grand Master or Wardens, though in every other transaction. As in like

manner the Secretary shall be a member of the Grand Lodge by virtue of his office, and vote in every thing except in choosing a Grand Master or Wardens.

The Treasurer and Secretary shall have each a clerk, who must be a brother and Fellow Craft, but never must be a member of the Grand Lodge, nor speak without being allowed or desired.

The Grand Master, or his Deputy, shall always command the Treasurer and Secretary, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergent occasion.

Another brother (who must be a Fellow Craft) should be appointed to look after the door of the Grand Lodge; but shall be no member of it.

But these offices may be farther explained by a new regulation, when the necessity and expediency of them may more appear than at present to the Fraternity.

XIV. If at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and his Deputy should be both absent, then the present Master of a Lodge, that has been the longest a Free Mason, shall take the chair, and preside as Grand Master *pro tempore;* and shall be vested with all his power and honor for the time; provided there is no brother present that has been Grand Master formerly, or Deputy Grand Master; for the last Grand Master present, or else the last Deputy present, should always of right, take place in the absence of the present Grand Master and his Deputy.

XV. In the Grand Lodge none can act as Wardens but the Grand Wardens themselves, if present; and if absent, the Grand Master, or the person who presides in his place, shall order private Wardens to act as Grand Wardens *pro tempore*, whose places are to be supplied by two Fellow Craft of the same Lodge, called forth to act, or sent thither by the particular master thereof; or if by him omitted, then they shall be called by the Grand Master, that so the Grand Lodge may be always complete.

XVI. The Grand Wardens or any others, are first to advise with the Deputy about the affairs of the Lodge or of the brethren, and not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence in any certain necessary affair; in which case, or in case of any difference between the Deputy and the Grand Wardens, or other brethren, both parties are to go by concert to the Grand Master, who can easily decide the controversy, and make up the difference by virtue of his great authority.

The Grand Master should receive no intimation of business concerning masonry, but from his Deputy first, except in such certain cases as his Worship can well judge of; for if the application to the Grand Master be irregular, he can easily order the Grand Wardens, or any other brethren thus applying, to wait upon his Deputy, who is to prepare the business speedily, and to lay it orderly before his Worship.

XVII. No Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead, *pro tempore*, can at the same time be the Master or Warden of a particular Lodge; but as soon as any of them has honorably discharged his Grand Office, he returns to that post or station in his particular Lodge, from which he was called to officiate above.

XVIII. If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow Craft he pleases, to be his Deputy *pro tempore:* But he that is chosen Deputy at the Grand Lodge, and the Grand Wardens too, can not be discharged without the cause fairly appear to the majority of the Grand Lodge; and the Grand Master if he is uneasy, may call a Grand Lodge on purpose to lay the cause before them, and to have their advice and concurrence: In which case, the majority of the Grand Lodge, if they can not reconcile the Master and his Deputy or his Wardens, are to concur in allowing the Master to discharge his said Deputy or his said Warden, and to choose another Deputy immediately:

and the said Grand Lodge shall choose other Wardens in that case, that harmony and peace may be preserved.

XIX. If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the Lodge, he shall be treated in a way and manner to be agreed upon in a new regulation; because hitherto the ancient Fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honorable office.

XX. The Grand Master with his Deputy and Wardens, shall (at least once) go round and visit all the Lodges about town during his Mastership.

XXI. If the Grand Master die during his Mastership, or by sickness, or by being beyond sea, or any other way should be rendered uncapable of discharging his office, the Deputy, or in his absence the Senior Grand Warden, or in his absence the Junior, or in his absence any three present Masters of Lodges, shall join to congregate the Grand Lodge immediately, to advise together upon that emergency, and to send two of their number to invite the last Grand Master to resume his office, which now in course reverts to him; or if he refuse, then the next last, and so backward: But if no former Grand Master can be found, then the Deputy shall act as principal, until another is chosen; or if there be no deputy, then the oldest Master.

XXII. The brethren of all the Lodges in and about London and Westminster, shall meet at an Annual Communication and Feast, in some convenient place, on St. John Baptist's day, or else on St. John Evangelist's day, as the Grand Lodge shall think fit by a new regulation, having of late years met on St. John Baptist's day: *Provided*, the Majority of the Masters and Wardens, with the Grand Master, his Deputy and Wardens, agree at their Quarterly Communication, three months before, that there shall be a feast, and a General Communication of all the brethren: For, if either the Grand Master, or the majority

of the particular Masters, are against it, it must be dropt for that time.

But whether there shall be a feast for all the brethren, or not, yet the Grand Lodge must meet in some convenient place annually on St. John's Day; or if it be Sunday, then on the next day, in order to choose every year a new Grand Master, Deputy, and Wardens.

XXIII. If it be thought expedient, and the Grand Master, with the majority of the Masters and Wardens, agree to hold a Grand Feast, according to the ancient laudable custom of Masons, then the Grand Wardens shall have the care of preparing the tickets, sealed with the Grand Master's seal, of disposing of the tickets, of receiving the money for the tickets, of buying the materials of the feast, of finding out a proper and convenient place to feast in, and of every other thing that concerns the entertainment.

But that the work may not be too burthensome to the two Grand Wardens, and that all matters may be expeditiously and safely managed, the Grand Master or his Deputy shall have power to nominate and appoint a certain number of Stewards, as his Worship shall think fit, to act in concert with the two Grand Wardens; all things relating to the feast being decided amongst them by a majority of voices; except the Grand Master or his Deputy interpose by a particular direction or appointment.

XXIV. The Wardens and Stewards shall, in due time, wait upon the Grand Master, or his Deputy, for directions and orders about the premises; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on purpose for their advice and orders; or else they may take the matter wholly upon themselves, and do the best they can.

The Grand Wardens and the Stewards are to account for all the money they receive, or expend, to the Grand Lodge, after dinner, or when the Grand Lodge shall think fit to receive their accounts.

If the Grand Master pleases, he may in due time summon all the Masters and Wardens of Lodges to consult with them about ordering the Grand Feast, and about any emergency or accidental thing relating thereunto, that may require advice; or else to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienced and discreet Fellow Craft of his Lodge, to compose a committee, consisting of one from every Lodge, who shall meet to receive, in a convenient apartment, every person that brings a ticket, and shall have power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause. *Provided*, they send no man away before they have acquainted all the brethren within the doors with the reason thereof, to avoid mistakes; that so no true brother may be debarred, nor a false brother, or mere pretender, admitted. This committee must meet very early on St. John's day at the place, even before any persons come with tickets.

XXVI. The Grand Master shall appoint two or more trusty brethren to be porters, or door-keepers, who are also to be early at the place, for some good reasons; and who are to be at the command of the committee.

XXVII. The Grand Wardens, or the Stewards, shall appoint beforehand such a number of brethren to serve at table as they think fit and proper for that work; and they may advise with the Masters and Wardens of Lodges about the most proper persons, if they please, or may take in such by their recommendation; for none are to serve that day, but free and accepted Masons, that the Communication may be free and harmonious.

XXVIII. All the members of the Grand Lodge must be at the place long before dinner, with the Grand Master, or his Deputy, at their head, who shall retire, and form themselves. And this is done in order,

1. To receive any appeals duly lodged, as above regulated, that the appellant may be heard, and the affair may be amicably decided before dinner, if possible; but if it can not, it must

be delayed till after the new Grand Master is elected; and if it can not be decided after dinner, it may be delayed, referred to a particular committee, that shall quietly adjust it, and make report to the next Quarterly Communication, that brotherly love may be preserved.

2. To prevent any difference or disgust which may be feared to arise that day; that no interruption may be given to the harmony and pleasure of the Grand Feast.

3. To consult about whatever concerns the decency and decorum of the Grand Assembly, and to prevent all indecency and ill manners, the assembly being promiscuous.

4. To receive and consider of any good motion, or any momentous and important affair, that shall be brought from the particular Lodges, by their representatives, the several Masters and Wardens.

XXIX. After these things are discussed, the Grand Master and his Deputy, the Grand Wardens, or the Stewards, the Secretary, the Treasurer, the Clerks, and every other person shall withdraw, and leave the Masters and Warders of the particular Lodges alone, in order to consult amicably about electing a new Grand Master, or continuing the present, if they have not done it the day before: and if they are unanimous for continuing the present Grand Master, his Worship shall be called in, and humbly desire to do the fraternity the honor of ruling them for the year ensuing: and after dinner it will be known whether he accepts of it or not: for it should not be discovered but by the election itself.

XXX. Then the Masters and Wardens, and all the brethren, may converse promiscuously, or as they please to sort together, until the dinner is coming in, when every brother takes his seat at table.

XXXI. Some time after dinner the Grand Lodge is formed, not in retirement, but in the presence of all the brethren, who yet are not members of it, and must not speak until they are desired and allowed.

XXXII. If the Grand Master of last year has consented with the Masters and Wardens in private, before dinner, to continue for the year ensuing, then one of the Grand Lodge, deputed for that purpose, shall represent to all the brethren his Worship's good government, etc. And turning to him, shall, in the name of the grand Lodge, humbly request him to do the fraternity the great honor (if nobly born, if not) the great kindness, of continuing to be their Grand Master for the year ensuing. And his Worship declaring his consent by a bow or speech, as he pleases, the said deputed member of the Grand Lodge shall proclaim him Grand Master, and all the members of the Lodge shall salute him in due form. And all the brethren shall for a few minutes have leave to declare their satisfaction, pleasure and congratulation.

XXXIII. But if either the Master and Wardens have not in private, this day before dinner, nor the day before, desired the last Grand Master to continue in the Mastership another year; or if he, when desired, has not consented: then the last Grand Master shall nominate his successor for the year ensuing, who, if unanimously approved by the Grand Lodge, and if there present, shall be proclaimed, saluted, and congratulated the New Grand Master as above hinted, and immediately installed by the last Grand Master, according to usage.

XXXIV. But, if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot, every Master and Warden writing his man's name, and the last Grand Master writing his man's name too; and the man, whose name the last Grand Master shall first take out, casually or by chance, shall be Grand Master for the year ensuing; and if present, he shall be proclaimed, saluted, and congratulated, as above hinted, and forthwith installed by the last Grand Master, according to usage.

XXXV. The last Grand Master thus continued, or the new Grand Master thus installed, shall next nominate and appoint his deputy Grand Master, either the last or a new one, who

shall be also declared, saluted, and congratulated as above hinted.

The Grand Master shall also nominate the new Grand Wardens, and if unanimously approved by the Grand Lodge, shall be declared, saluted, and congratulated, as above hinted; but if not, they shall be chosen by ballot, in the same way as the Grand Master: As the Wardens of private Lodges are also to be chosen by ballot in each Lodge, if the members thereof do not agree to their Master's nomination.

XXXVI. But if the brother whom the present Grand Master shall nominate for his successor, or whom the majority of the Grand Lodge shall happen to choose by ballot, is, by sickness or other necessary occasion, absent from the Grand Feast, he can not be proclaimed the new Grand Master, unless the old Grand Master, or some of the Masters and Wardens of the Grand Lodge can vouch, upon the honor of a brother, that the said person, so nominated or chosen, will readily accept of the said office; in which case the old Grand Master shall act as proxy, and shall nominate the Deputy and Wardens in his name, and in his name also receive the usual honors, homage and congratulations.

XXXVII. Then the Grand Master shall allow any brother, Fellow Craft, or Apprentice, to speak, directing his discourse to his Worship; or to make any motion for the good of the fraternity, which shall be either immediately considered and finished, or else referred to the consideration of the Grand Lodge at their next communication, stated or occasional. When that is over,

XXXVIII. The Grand Master or his Deputy, or some brother appointed by him, shall harangue all the brethren, and give them good advice: And lastly, after some other transactions, that can not be written in any language, the brethren may go away or stay longer as they please.

XXXIX. Every annual Grand Lodge has an inherent power and authority to make new regulations or to alter these, for the real benefit of this ancient fraternity: *Provided always*,

that the old land-marks be carefully preserved, and that such alterations and new regulations be proposed and agreed to at the third Quarterly Communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory; which must, after dinner, and after the new Grand Master is installed, be solemnly desired; as it was desired and obtained for these regulations, when proposed by the Grand Lodge, to about one hundred and fifty brethren, on St. John Baptist's day, seventeen hundred and twenty-one.

POSTSCRIPT.

Here follows the manner of constituting a new Lodge, as practiced by his grace, the *Duke of Wharton*, the present Right Worshipful Grand Master, according to the ancient usages of Masons.

A new Lodge, for avoiding many irregularities, should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or in the Grand Master's absence, the Deputy shall act for his Worship, and shall choose some Master of a Lodge to assist him; or in case the Deputy is absent, the Grand Master shall call forth some Master of a Lodge to act as Deputy *pro tempore*.

The candidates, or the new Master and Wardens, being yet among the Fellow Craft, the Grand Master shall ask his Deputy if he has examined them, and finds the candidate Master well skilled in the noble science and the royal art, and duly instructed in our mysteries, etc.

And the Deputy answering in the affirmative, he shall (by the Grand Master's order) take the candidate from among his fellows, and present him to the Grand Master; saying, Right Worshipful Grand Master, the brethren here desire to be formed into a new Lodge; and I present this my worthy brother to be their Master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth.

Then the Grand Master, placing the candidate on his left hand, having asked and obtained the unanimous consent of all the brethren, shall say: I constitute and form these good brethren into a new Lodge, and appoint you the Master of it, not doubting of your capacity and care to preserve the cement of the Lodge, etc., with some other expressions that are proper and usual on that occasion; but not proper to be written.

Upon this the Deputy shall rehearse the charges of a Master, and the Grand Master shall ask the candidate, saying,

Do you submit to these charges as Masters have done in all ages? And the candidate signifying his cordial submission thereunto, the Grand Master shall, by certain significant ceremonies and ancient usages, install him, and present him with the Constitutions, the Lodge Book, and the instruments of his office, not altogether, but one after another; and after each of them, the Grand Master, or his Deputy, shall rehearse the short and pithy charge that is suitable to the thing presented.

After this, the members of this new Lodge, bowing all together to the Grand Master, shall return his Worship thanks, and immediately do their homage to their new Master, and signify their promise of subjection and obedience to him by the usual congratulation.

The Deputy and the Grand Wardens, and any other brethren present, that are not members of this new Lodge, shall next congratulate the new Master; and he shall return his becoming acknowledgments to the Grand Master first, and to the rest in their order.

Then the Grand Master desires the new Master to enter immediately upon the exercise of his office, in choosing his Wardens; and the new Master calling forth two Fellow Craft, presents them to the Grand Master for his approbation, and to the new Lodge for their consent. And that being granted,

The Senior or Junior Grand Warden, or some brother for him, shall rehearse the charges of Wardens; and the candidates being solemnly asked by the new Master, shall signify their submission thereunto.

Upon which the new Master, presenting them with the instruments of their office, shall, in due form, install them in their proper places: and the brethren of that new Lodge shall signify their obedience to the new Wardens by the usual congratulation.

And this Lodge being thus completely constituted, shall be registered in the Grand Master's Book, and by his order notified to the other Lodges.

APPROBATION.

Whereas, by the confusions occasioned in the Saxon, Danish, and Spanish wars, the records of Masons have been much vitiated, the Free Masons of England twice thought it necessary to correct their Constitutions, Charges, and Regulations; first in the reign of King Athelstan, the Saxon, and long after in the reign of King Edward IV. the Norman: And, whereas, the old Constitutions in England have been much interpolated, mangled, and miserably corrupted, not only with false spelling, but even with many false facts and gross errors in history and chronology, through length of time, and the ignorance of transcribers, in the dark illiterate ages, before the revival of geometry and an ancient architecture, to the great offense of all the learned and judicious brethren, whereby also the ignorant have been deceived.

And our late Worthy Grand Master, his grace, the Duke of Montagu, having ordered the author to peruse, correct, and digest, into a new and better method, the history, charges, and regulations, of the ancient fraternity; he has accordingly examined several copies from Italy and Scotland, and sundry parts of England and from thence (though in many things erroneous), and from several other ancient records of Masons, he has drawn forth the above written new Constitutions with the Charges and General Regulations. And the author having submitted the whole to the perusal and corrections of the late and present Deputy Grand Masters, and of other learned brethren; and also of the Masters and Wardens of particular Lodges at their Quarterly Communication: he did regularly deliver them to the late Grand Master himself, the said Duke of Montagu, for his examination, correction, and approbation; and his grace, by the advice of several brethren, ordered the same to be handsomely printed for the use of the Lodges, though they were not quite ready for the press during his Mastership.

Therefore, we, the present Grand Master of the Right Wor-

shipful and most ancient Fraternity of Free and Accepted Masons, the Deputy Grand Master, the Grand Wardens, the Masters and Wardens of particular Lodges (with the consent of the brethren and fellows in and about the cities of London and Westminster) having also perused this performance, do join our laudable predecessors in our *solemn approbation* thereof, as what we believe will fully answer the end proposed: all the valuable things of the old records being retained, the errors in history and chronology corrected, the false facts and the improper words omitted, and the whole digested in a new and better method,

And we ordain, that these be received in every particular Lodge under our cognizance, as the *only Constitutions* of Free and Accepted Masons amongst us, to be read at the making of new brethren, or when the Master shall think fit: and which the new brethren should peruse before they are made.

PHILIP, DUKE OF WHARTON,
Grand Master.

J. T. DESAGULIERS, LL. D. and F. R. S.
Deputy Grand Master.

JOSHUA TIMSON,
WILLIAM HAWKINS, } *Wardens.*

SECTION XI.

FORM OF "CHARGES," OR ADMONITIONS, COMPILED UNDER THE GRAND MASTERSHIP OF SIR CHRISTOPHER WREN.

SIR CHRISTOPHER WREN was appointed Grand Master of Masons in England A. D. 1685. Soon after having assumed the responsibilities of that eminent station, the following "charges or admonitions" were formed and adopted; and were to be read at the installation of a Master of a Lodge, and at the making of a Mason. And they remained in force until the revision known as the "Anderson Compilation," which, from their adoption, have been, and are at the present time, universally acknowledged as embodying the principles governing the Fraternity wherever it exists.

Upon an examination of them, it will be found that their leading features bear upon the duties of Masons, in their reverence to God and of their moral obligations; and from this we may infer that the Operative Mason was, by the nature of his obligations, required to inculcate and practice the precepts of the Speculative.

In the present form of our revised code are embraced all the essential features embodied within the former, but, in arrangement, are divested of obsolete expressions, and are more perfect in manner and in applicability of language, better adapted to our present use, conveying their intent and purpose more thoroughly in system to our speculative or philosophical character.

Certain "charges and regulations" governing the Fraternity have, at all times, existed, and they have been more or less modified at periods, as intelligent and enlightened reason have advanced, demanding such change or modification; but never in any of those peculiar features essential to preserve its universal character.

"And furthermore, at diverse assemblies have been put and ordained diverse crafties by the best advice of magistrates and Fellows.

"Every man that is a Mason take good heed to these charges (we pray) that if any man find himselfe guilty of any of these charges, that he may amend himselfe, or principally for dread of God, you that be charged to take good heed that you keepe all these charges well, for it is a great evill for a man to forswear himselfe upon a book.

"The *first* charge is, That yee shall be true men to God and the Holy Church, and to use no error or heresie by your understanding, and by wise men's teaching.

"Allso, *secondly*, That yee shall be true liege men to the King of England, without treason or any falshood, and that yee know no treason or treachery, but yee shall give knowledge thereof to the King or to his counsell; allso yee shall be true one to

another, that is to say, every Mason of the Craft that is Mason allowed, yee shall doe to him as yee would be done unto yourselfe.

"*Thirdly*, And yee shall keepe truly all the counsell that ought to be kept in the way of Masonhood, and all the counsell of the Lodge or of the chamber. Allso, that yee shall be no thiefe nor thieves to your knowledge free: That yee shall be true to the King, Lord, or Master that yee serve, and truely to see and worke for his advantage.

"*Fourthly*, Yee shall call all Masons your Fellows, or your Brethren, and no other name.

"*Fifthly*, Yee shall not take your Fellow's wife in villany, nor deflower his daughter or servant, nor put him to no disworship.

"*Sixthly*, Yee shall truely pay for your meat or drinke, wheresoever yee goe, to table or bord. Also, yee shall doe no villany there, whereby the Craft or Science may be slandered.

"These be the charges general to every true Mason, both Masters and Fellowes.

"Now will I rehearse other charges single for Masons allowed or accepted.

"*First*, That no Mason take on him no Lord's worke, nor any other man's, unlesse he know himselfe well able to perform the worke, so that the Craft have no slander.

"*Secondly*, Allso, that no Master take worke but that he take reasonable pay for itt; so that the Lord may be truly served, and the Master to live honestly, and to pay his Fellows truely. And that no Master or Fellow supplant others of their worke; that is to say, that if he hath taken a worke, or else stand Master of any worke, that he shall not put him out, unless he be unable of cunning to make an end of his worke. And no Master nor Fellow shall take no apprintice for less than seaven yeares. And that the apprintice be free born, and of limbs whole as a man ought to be, and no bastard. And

that no Master or Fellow take no allowance to be made Mason without the assent of his Fellows, at the least six or seaven.

"*Thirdly*, That he that be made be able in all degrees; that is, free born, of a good kindred, true, and no bondsman, and that he have his right limbs, as a man ought to have.

"*Fourthly*, That a Master take no apprintice without he have occupation to occupy two or three Fellows at the least.

"*Fifthly*, That no Master or Fellow put away any Lord's worke to taske that ought to be journey worke.

"*Sixthly*, That every Master give pay to his fellows and servants as they may deserve, soe that he be not defamed with false workeing: And that none slander another behind his backe, to make him loose his good name.

"*Seaventhly*, That no fellow in the house or abroad answear another ungodly or reproveably without a cause.

"*Eighthly*, That every Master Mason doe reverence his elder; and that a Mason be no common plaier at the cards, dice, hazzard, nor at any other unlawfull plaies, through the which the science and Craft may be dishonoured or slandered.

"*Ninthly*, That no Fellow goe into the town by night, except he have a Fellow with him, who may beare him record that he was in an honest place.

"*Tenthly*, That every Master and Fellow shall come to the assemblie, if itt be within fifty miles of him, if he have any warning. And if he have trespassed against the Craft, to abide the award of Masters and Fellows.

"*Eleventhly*, That every Master Mason and Fellow that hath trespassed against the Craft shall stand to the correction of other Masters and Fellows to make him accord, and if they can not accord, to go to the common law.

"*Twelvethly*, That a Master or Fellow make not a mould stone, square, nor rule, to no lowen, nor let no lowen worke within their Lodge, nor without to mould stone.

"*Thirteenthly*, That every Mason receive and cherish strange

Fellowes when they come over the countrie, and set them on worke if they will worke as the manner is; that is to say if the Mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have none, the mason shall refresh him with money unto the next Lodge.

"*Fourteenthly*, That every Mason shall truely serve his master for his pay.

"*Fifteenthly*, That every Master shall truely make an end of his worke, taske or journey, whethersoe it be.

"These be all the charges and covenants that ought to be read at the installment of Master, or makeing of a Free Mason or Free Masons. The Almighty God of Jacob who ever have you and me in His keeping, bless us now and ever. Amen."

The preceding "Charges," from the reading of their closing paragraph, convey the idea that they were read for particular instruction to the Craft, governing them in their individual and in their collective capacity. "These be the charges general to every true Mason, both Masters and Fellows." The expression here used applies to Masons in general, irrespective of position or rank; and, as such, the charges referred to were read for the particular benefit of a Mason, that his conduct should conform to the requirements exacted therein. There are six in number thus designated.

The following fifteen refer more particularly to Masons in their operative or associated capacity, specifying the duties of Master and Fellows in their relations toward each other; the condition upon which work should be taken, and the manner in which it was to be performed; the qualifications an

Apprentice must possess, and the terms upon which a Master must take him to be instructed in a knowledge of the Art; the prudence to be observed, whereby to avoid reproach or slander; the duty of Master and Fellows to be in attendance on the assemblings; to abide the award of trespass or violation of the rules governing the Craft; the manner in which a Mason was to afford relief to a brother; the fidelity with which a Craftsman should serve his Master, and receive fair compensation for his labor; and that all work should be truly and faithfully performed, according to whatever its nature might be.

And these charges close with a most solemn and impressive invocation, addressed to the Almighty God, who ever have you and me in His keeping, bless us now and ever. Amen.

SECTION XII.

SIGNS, SYMBOLS, HIEROGLYPHICS, AND ALLEGORIES.

OUR Speculative System consists in the use of Signs, Symbols, Hieroglyphics, and Allegories, as the form, manner and mode of our working; and they form in part landmarks, embodying the elements that constitute the groundwork of our science, as the medium of communication and mode of elucidation; through the application of which we impart instruction; figuratively illustrating the virtues that are to distinguish our moral character, as exemplified for a correct conformity to their requirements. To consider matters philosophically, reason upon them, judge of their propriety, and of the value of their importance to us, are the considerations to which we speculatively apply the captions above enumerated.

Whatever the mind is brought to consider, should always be investigated as to the principles upon which the consideration is based; otherwise, we can not form just and correct conclusions. The tenantability of

the maxims embodied within the subject-matter for investigation, require the exercise of our mental faculties; through the development of which we logically reason and draw conclusions, based upon the hypothesis and affinities most consistent to our understanding and judgment, and through which we estimate things according to their just and real value.

The faculty of reasoning is the power of our superiority and the strength of mind, and our understanding and judgment are based upon the extent and use we make of it; and when properly directed, prudence and a reasonable consideration will govern our actions in matters where its influence has been judiciously exercised.

We have two paths before us in life—good and evil, moral and immoral; and we may say that they run parallel, but their termination is of different results. Hence, when we reason upon the propriety of them, their advantages and disadvantages, we draw our conclusions as to which will conduce most largely to our welfare and happiness. And if our wisdom is displayed in the judgment we form, we shall not long be at loss as to which it will be most prudent for us in our interest to pursue. Hence, our Furniture, Lights, Ornaments, and Jewels are the representatives of our Signs, Symbols, Hieroglyphics, and Allegories. And through them we illustrate those principles of uprightness and that probity of conduct, which is to mark our actions and distinguish us as worthy and consistent members of the profession we make, for we are individually but a sign of the life we lead.

From the remotest period of the world, mankind have in all ages practiced this system of communicating knowledge, and of imparting instruction as being most attractive to the senses and forcible in manner of intuition.

The Great Architect and Creator of the Universe, has ever manifested Himself through agencies of this kind. The holy men of old illustrated truths and foretold events to come through similar means. The bow in the cloud was the sign of the covenant, when God declared that he would no more destroy the world through the agency of a flood. Abraham by divine command led his cherished offspring, and placed the child of promise upon the Altar of Sacrifice. It was a sign, required by the Almighty to test his faith. Jacob erected the stones that had served him for a pillow into an altar, and he poured oil thereon, to commemorate the sign he beheld in the form of a ladder reaching from earth to heaven. It was a token of the Almighty, hieroglyphically represented to his vision in a dream, and as a renewal of the covenant He had made with his father Abraham. It was a sign to him wherein was involved his faith, his hope, and his charity, signifying the fidelity he should preserve for the protection and blessings he had received and the coming of promised ones to be bestowed.

The pillar of a cloud, which in spiral form ascended heavenward, was a sign. "A pillar of cloud by day and a pillar of fire by night." It was the visible sign of the Divine presence. To the children of Is-

rael it was illumed by night, whilst to the hosts of Pharaoh it was darkness and confusion.

"Behold, I will put a fleece of wool in the floor, and if the dew be on the fleece only, and if it be dry upon all the earth beside, then shall I know that thou wilt save Israel by my hand as thou hast said." Judges vi: 37.

Here was the sign by which Gideon recognized the favor of that Divine influence he sought, and which assured him of success and victory in battle over the Midianites. And thus the Lord enabled him with a small number to overcome the armies of the Midianites, for he went forth to battle, with faith through the sign manifested unto him.

We might proceed with our enumerations, and in our researches continue to find the Great Light of Truth abounding in figures of this kind, wherein the Divine mind and will were made known and revealed to man, the creature of its need.

God's communications with man have always been made through agencies of some kind or other. His prophets of old were the living agencies through whom he spake. And they, as His chosen oracles, communicated the Divine will, and illustrated by signs and similitudes the good effect flowing from obedience thereto, and of the consequences resulting from a disregard of the warning voice in a willful disobedience thereof. He created man for happiness, and all his dealings with him are for the attainment of that end. And the designs of the Divine Architect will ever be illustrated and conveyed through

signs and similitudes as the means best adapted to man's comprehension.

Man walks by faith, and is therefore but an imitative being, governed more or less by controlling influences; and as he forms his conceptions of the Divine Being, so he aims to conform in similitude thereto. Whenever the mind of man becomes purified and imbued with aspirations, elevated and exalting in their nature, he aspires to the attainment of such considerations as will conduce in harmony and fellowship to the advanced frame or state of his mind. He looks upward for happiness. The signs that visibly display themselves for his solace and good are emanations proceeding from the light and knowledge he receives. Hence, it is through them he seeks that guidance which will lead his footsteps in the paths of virtue; hoping by his consistent walks therein to enjoy that reward due for his faithfulness to a correct course of life secured through the strength of his faith. Faith, therefore, to him, is the invisible sign; Hope, the longing of his desire, and the unbounded charity of an all benevolent Creator extended as his comforting reward.

The checkered course of life lies before him. The brilliant star of Hope dawns to his vision, and as he holds this object ever steadfast to view, and presses onward with undoubting faith, unwaveringly adhering to the rectitude prescribed by the Plumb-line, he resists temptations to evil and successfully overcomes adversities. Thus the star of Hope is the sign that guides him in the pathway to duty and obedience.

This figure is most beautifully presented to us in the symbolic illustration representing the "Checkered Ground Floor," and the "Blazing Star," which stands as the sign or symbol to remind us that the "All Seeing Eye" of omnipotence is ever watchful over our words and actions, and that He will reward us according as our just deserts merit.

We have heretofore made the declaration that man is an imitative being, and when under the guidance of good influences God is the object or person of his imitation; for as his conceptions are formed of the Divine Being, so he forms his own character. And his real happiness in this life depends upon his observance and obedience to the Divine will as far as his light and knowledge enable him to understand its just requirements. And this duty comprehends the observance of his religious reverence and of the moral obligations he owes to his fellow-man.

The sign of his imitation, Invisible Being! whose power and infinity are displayed in the grandeur of Thy works. A universe of worlds that stand forth with Thy impress as the signs to inspire the finite mind with pure, holy, and reverential devotion, emotions imbued with kindred affections of gratitude to the Being of its adoration.

Thus we perceive that we have two paths before us, guided by signs and symbols: one leading to joy, peace, and happiness; the other to misery, suffering and degradation: the former guided by a spirit of love and good will, the latter by evil attended with its consequent results.

Such are the intuitive arrangements comprehended within the Science of Speculative or Philosophical Masonry, illustrated by Signs, Symbols, Hieroglyphics, and Allegories.

SIGNS.

Signs, in their speculative connection with us, are of a twofold nature. They are the medium, or the means through which Masons make themselves known to each other, communicate their desires, and recognize those obligations which unite them in a brotherhood for mutual protection, relief, and friendly intercourse. They are also defined as characteristic distinctions which point out the line of duty to be observed in our actions toward others, as well as for our own individual interest and safety. They are landmarks possessing those peculiar features which form that universality of language known only to ourselves, whatever our nationality, creed or language otherwise may be. And as such they are consistent to a true sense of honor, justice, integrity, fidelity, and every virtuous impulse that can prompt man and incite him to the performance of noble and generous actions.

Whatever otherwise may distinguish us in our various relations, our peculiarities and customs, whatever our clime, our creed, our political relations or language may be, we are in duty bound to recognize the signal of a brother and respond to his appeal, when or whenever it is within the reasonable province of our ability to do so.

Swift on foot in answer to a brother's call in time of need; humble in devotion to remember him in our supplications, regarding his interest and welfare in connection with our own; with fidelity never to betray the confidence a brother reposes within our breast for safe keeping; with friendly intercourse counsel, advise, and admonish him for his prudent safety and good, and with outstretched arm sustain him in the hour of need by administering relief to his wants. Thus you may save a brother from sinking under desponding cares. And if he be an erring one, reclaim him to duty and save him from the evils of his wayward course. Such are the illustrations we portray by our signs and symbols, to be observed as recognized within the compass prescribed in the points of our fellowship.

No obligation rests upon us calling for the performance of any action derogatory to the duties we owe to our country, or the peace and welfare of society at large. For we are instructed in our charges to be peaceable and law-abiding citizens or subjects to the form of government in which we may reside; and none of the duties and obligations we owe toward each other can within their nature conflict therewith. Hence, we claim no privileges inconsistent with Divine or moral duty, as every obligation of a Mason is compatible with them. And our "Ancient Charges" being the acknowledged authority and standard, as the *criteria* for our government, they clearly and distinctly point out the line of duty we as an organization are bound to respect, and we can not set them

aside without severing our unity, the sacred ties of our fellowship.

Signs, in their further relations to us, stand in another connection. They are figuratively illustrated by the Cardinal Virtues, wherein the bearing of their application is of a significant nature, forcibly impressing us with the necessity of observing fidelity to our engagements; the moral illustrations of which also vividly point out the duties comprehended within their sphere, and which we are enjoined to obey.

Thus, Temperance impresses us with the necessity of governing our actions toward our fellow-being with due consideration, as well as controlling, and keeping in subjection an inordinate desire of our sensual passions. Fortitude imbues us with that courage to bear up under adversities, which commendable actions will ever sustain. And this virtue is illustrated under the figure of a steadfast reliance, based upon the correctness of our actions. Prudence is that virtue which forcibly enjoins upon us the necessity of observing due caution and circumspection in our words and actions, particularly when in a promiscuous company. It is that virtue which should ever distinguish a Mason for his discreetness, and stands as a sign that marks him for his fidelity and consistent adherence to the obligations he owes to the well-being of the fraternity in the charges given him to observe. Justice is that virtue which exacts the necessity of being honorable and truthful in all things, and under all circumstances with consideration to be fair and honorable.

A Mason governed by justice will be found to be consistent to the requirements embodied within the other virtues. His justice will lead him to regard the interest and welfare of a brother. He will be ever prompted by a sense of duty to advise, admonish, and caution him to guard against whatever may be to his injury or disadvantage. If he discover a brother digressing from the path of duty, he will with just consideration admonish him of his improprieties, for justice demands this of us, as well as to be fair and honorable in dealings, or in any other transaction whatever.

Hence, we perceive that while the Cardinal Virtues are significant to us in illustrating certain signs; they are also significant of those moral requirements which are the signs to distinguish us for our rectitude and consistent course of action in the walks of life. When we are just, we are true to ourselves. Free from selfish considerations, we will be just and true to others. Our moral worth will then stand preeminent, and its good influence will have its important effect upon others.

"Worth and merit" are the considerations to distinguish our Masonic character, and when we carry out in practice the precepts inculcated in the Cardinal Virtues, we may then be said to possess real "worth and merit," for our worth will consist in the good offices we perform, and our merit in the approving conscience of having well and faithfully performed our part in the duties assigned us.

Temperance we symbolize as the virtue of moder-

ation. Fortitude, as that courage essential to bear up under the reverses of life with patient resignation, ever being faithful to preserve untarnished our honor and integrity. Prudence, as that commendable safeguard whereby we are careful in words and actions that no one may suffer wrongfully through our indiscreetness; and Justice stands forth as that standard of right due to all. Thus we illustrate the Cardinal Virtues with the signs they are significantly intended to convey.

SYMBOLS.

Symbols are signs or representations, figures or properties of natural things, visible to our senses; and they form the ideal from which we draw contrasts, and, through their illustration, convey instruction for mental and moral improvement; and, as such, they are also problems for our consideration, upon which the philosophy of our science is based.

They are the medium of representation through which we impart instruction and elucidate the virtues which adorn and beautify an upright and consistent course of life. Every figure, emblem, or design pertaining to the interior arrangement of our Lodges is a symbol, significant of a purpose or design, contemplated for our speculative consideration, and all of which are intended to inculcate the precepts of the various virtues illustrated through them, as the material to be applied in the erection of our moral temple.

Thus, we have placed in the center of our Lodges

the Altar, upon which rests the Holy Bible, always, when the Lodge is at labor, open upon some passage appropriate to the degree in which it works. And upon this also lie the square and compasses, in appropriate form. They are likewise symbols, placed thereon to convey moral instruction. As the former is the Great Light, to be the rule and guide of the faith and practice revealed therein, as the essential qualities necessary for our spiritual guidance, so the latter are placed for our temporal and moral guidance; resting upon the Great Light from whence the morals are drawn, which their speculative application is intended to illustrate.

The Altar stands as the Symbol, to remind us of our devotional duties; the Holy Bible as the Symbol from whence we derive that light and knowledge which reveals unto us the will and design of God, the Great Architect and Master Builder of the Universe, in His dealings and in His ultimate designs with the intelligent and rational portion of His creation; the square and compasses as those Symbols of moral instruction which inculcate the line of duty we are to observe toward each other and the world at large. Hence, these important emblems stand in close connection, because, in their relations, the instructions drawn from them are so intimate to our interest, in the present as well as in the future, as to make them inseparable.

Our duty first is to God. Hence, the Altar is to remind us of the necessity of observing that reverence ever due to Him; the Holy Bible as the book

we are to search for that knowledge, which should be the guide to lead us in the pathway of Truth,—the corner-stone and foundation upon which we are to build our Faith in Him.

And, secondly, of the considerations concerning our temporal welfare, impressed upon the mind by the speculative application of the square and compasses, as the moral instructors intended to convey and inculcate the duties and obligations we owe toward each other in this life, which is but the preparatory or initiatory stage of our probation; in which we are to labor, and thereby prepare ourselves for a future and more perfect one.

Thus are grouped this cluster of Symbols, within the circumference of which are involved the duties most important to man's interest in this his present state, the considerations of which involve the destiny of his future one.

Hence, we perceive how beautiful is our system; how harmonious in its order of arrangement; how consistent with the duties required of man, in all that relate to his present state, ever keeping in view the important necessity of his preparation for a future one. Such is the order of arrangement in the association of these most important emblems, symbolizing duties embodied within truths, to the consideration of which the mind is drawn in the system pertaining to our esoteric mode of imparting instruction.

The next emblem presented for our consideration is the Lamb-skin. It is the vesture of a Mason

which symbolizes purity, and its significance is to remind him of the necessity of being free from pollution, whereby he preserves a conscience void of offense; for in this character can it only be worthily worn. It is the most honorable mark of distinction that can be bestowed upon a candidate at his initiation; and where he has it given to him in charge, ever to wear it with credit to himself and honor to the Fraternity. And certainly he can not truly comply with these requirements unless he is imbued with the desire to possess and preserve the virtues symbolically illustrated by the badge he wears.

This beautiful emblem, which is designed to be the distinguishing mark to characterize a Mason for his upright and consistent walk in life, is significant of the fact that nothing of an impure or improper nature should ever be permitted to enter within the precincts of a Lodge, where every principle and illustration inculcated conforms to the highest standard of moral virtue and excellence,—a place devoted to the culture and improvement of man's better and higher qualities.

The working tools of an Entered Apprentice are the Symbols next in order. These, with the square and compasses, are mechanical in their nature, and, therefore, pertain to the operative features of the institution; but their applicability to us is in a speculative sense. Hence, we symbolically moralize them, and from them draw those lessons which teach us the proper use of our time,—how and to what purposes it should be devoted, and of the necessity of divesting

our minds and freeing our consciences of the vices that tend to corrupt and degrade our natures.

We are surrounded on every side by alluring temptations, fascinating and seductive to our passions, and it requires constant vigilance to resist the influence they exercise to lead us astray. Hence, the mind, for the reception and enjoyment of the important truths inculcated through the preceding Symbols, must be purified, and the conscience freed from the influence of evil conceptions, happy only in the reflections afforded through a just and virtuous life. Hence, we symbolize the working tools, that the moral instructions imparted thereby may have their due bearing to prepare and fit us to live in conformity to the instructions we draw from them.

The speculative application of these implements morally impress us, both in mind and conscience, to wear our badge with distinguished credit to ourselves and honor to the Fraternity, the noblest consideration that a Free and Accepted Mason ought to desire.

Our institution is said to be supported by Wisdom, Strength, and Beauty; and the reasons assigned therefor are, "that there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings." Thus these virtues—for such we speculatively term them—are expressive of those qualities pertaining to mind and intellect wherein wisdom is founded in the knowledge of things, supported by truth based upon correct principles, and beautified in the display of justice and a faithful conformity to the precepts comprehended

within the terms of their requirements, as we speculatively apply them.

They are figuratively illustrative of that Wisdom which should ever radiate from the East; that Strength which, with firmness, should be the steadfast support of the West, and that Beauty which should ever adorn the South,—constituting a trio wherein are embodied the elements essential to the well-being, prosperity, and harmonious union of a Lodge, symbolically illustrated under the figures of Wisdom, Strength, and Beauty.

From this we may perceive, that these are the qualities characteristic of those marks which ought to distinguish Masons for their "worth and merit;" for as their worth consists in the Wisdom they display, their Strength in the judicious exercise of the knowledge they possess, so the Beauty of their merit lies in the practical exemplification of the principles they profess, as the ornaments which impart intrinsic value to their character. Hence, Wisdom, Strength, and Beauty symbolize those qualities which ought to be the distinctive marks to designate our worth to eminence.

Wisdom, Strength, and Beauty are represented in our Lodges by three columns of architectural order, and they are the Doric, Ionic, and Corinthian. In our rituals, we say that these are held in veneration, being original in invention; and, as such, they stand in our Lodges as Symbols, represented as their supports. And they likewise represent the three principal officers of a Lodge: the Worshipful Master, who

is presumed to possess that Masonic light and knowledge which is to distinguish him for his ability to govern his Lodge with that moderation and equal justice his wisdom demands; the Senior Warden, as his chief support, to sustain his efforts with that strength of character due to his station; and the Junior Warden to superintend the Craft during their hours of relaxation, governed by the regularity of the meridian luminary, which is the beauty and glory of the day, and symbolizes that regularity we are taught to observe on all occasions.

Here we perceive the symbolic illustrations these three pillars are speculatively intended to convey,—Wisdom, Strength, and Beauty. Devoid of these considerations, there would be but little left meriting our attention. Our Wisdom should display itself in our desire for the acquisition of light and knowledge; our Strength in the proper use we make of the same; and the Beauty of our characters symbolized in the integrity of our purpose and the uprightness of our walks.

Thus we might pursue our labors, and in regular gradation enumerate each Symbol in its order of connection; illustrate the designs thereof, and the purposes to which it is intended to be applied; but such is not the intention of our present undertaking. The field of operation is amply extensive and prolific in material for labors far beyond our present purpose; but in connection with the caption at the head of this subject, it was necessary to define some of the most important of our Symbols, to illustrate

their designs, and show the beauty and harmony in their association and arrangement.

We have here used the expression as "most important," in reference to our Symbols. By this, however, we do not wish to be understood as intending to convey the idea that any of them are of such minor importance in their connection as to be overlooked; for each and every one of them has its appropriate illustration to convey, and its moral to inculcate; yet, those we have enumerated are of such magnitude as measurably to absorb others; and within them are embodied the virtues the lesser illustrate; for there is speculatively symbolized in our esoteric instruction the greater and the lesser luminaries.

If we properly regard and estimate the value of symbolic instruction, we must become imbued with the beauty of its system, the power of its illustration, and impressed with the importance of the bearing it is intended to have upon our minds; the purposes for which it is designed; and profit by the illustrations it portrays for our actions; otherwise, the labors bestowed thereby are unproductive of benefit in their efforts.

To trace the origin of figurative representations by Signs and Symbols, we must go to the first Great Cause, as the source of our imitations. It has been the manner of the Divine Being, as His mode at all times, to thus communicate and reveal Himself to man, as to His designs and purposes. We must take the Great Light of Revelation, replete with sym-

bolic instruction, as our guide and authority. The Great Master Builder of the Universe has revealed Himself to man through this medium, in connection with other agencies. And His prophets, as the chosen oracles to make known His will, illustrated His purposes, designs, and desires through figures and Symbols.

By Signs and Symbols Joseph divined the dream of Pharaoh, whereby he foretold the seven years of plenty and the seven years of famine.

By Signs and Symbols Moses was the medium through whom the Almighty wrought His miracles of the plagues inflicted upon the Egyptians, to subdue and humble the unyielding spirit of Pharaoh, that His chosen people might go forth to the inheritance of the promised land, guided by a pillar of cloud, which was to be unto them a Sign, significant of the Divine presence.

By Signs and Symbols, our ancient Grand Masters erected the Temple, dedicated to the services of the ever-living and true God, whom, by a flame from heaven as a Sign, symbolized His presence and His approval of the work; and as the evidence of His continuing favor, the Shekinah, as the Symbol of Divine communication, rested upon the Ark, wherein was deposited emblems of remembrance.

By Signs and Symbols man's redemption was proclaimed when the curse was pronounced, and in his obedience, by Signs and Symbols, through the faith and hope he possesses, his restoration will be consummated.

Light symbolizes life, and the various shades of light are displayed in man as he conforms in uniform regularity of life to the light and knowledge he possesses. The character of his life form but different shades of light, reflecting the qualities that distinguish him for his regularities, and of his moral worth for usefulness. His influence is exercised in proportion to the diffusion of light he displays, in the regularity, consistency, and uniformity of his actions; while, to the contrary, he becomes oblivious to the real purposes of life, which is to be advanced through the light and knowledge to be gained by improvement of the mental faculties, the source and power of man's greatness, his usefulness, and of the benevolence that springs from his goodness.

Light and knowledge are the acquirements of mental application for improvement,—the exercise and use of those faculties which expand the mind and enlarge it with intellectual growth, that give variety to the imaginations whereby we form our conceptions of the utility of objects surrounding us, conceive of what conduces to our happiness, by drawing our conclusions formed through reason and judgment of matters and things tangible to our senses in their operations upon the imaginations of the mind. Thus, when we experience that which is agreeable to the senses, through the emotions flowing from our higher natures, we realize happiness and pleasure in proportion to the advanced state of our mind. We reason upon and judge of the analogy, corresponding in unity of association. Hence,

whatever presents itself of interest to the mind is in the form of a Symbol or similitude.

No considerations operate so forcibly upon the imagination, and vividly impress the mind, as the illustrations drawn through the medium of symbolic representation; and we have a beautiful exemplification of this illustrated in the parables of One who taught man of what life consists.

Light dwells within us. It is the Symbol of our life, and displays itself in proportion to the uniform regularity with which we lead it. Hence, we are but Symbols, who exhibit a living illustration of the indwelling principles, which show themselves forth in our actions, and operate in the display of their brilliancy according to the improved state of our mind, aspiring to the attainment of that life of which this is but the imperfect Symbol.

HIEROGLYPHICS.

This is the most ancient style of writing, or manner of conveying intelligence. In its primitive state it was most generally applied to characters sacred in their nature. It is properly termed pictorial writing, as the ideas conveyed thereby are by the representation of animals, vegetables, and the heavenly bodies. The conceptions formed by the human mind of the attributes supposed to have been possessed by the various deities it was led to worship, were, in imagination, conceived to exist in these objects.

The Egyptians practiced hieroglyphical writing, and were, without doubt, the inventors of it, as they

were known for their devotion to patronize the culture of the arts and sciences. They were a superstitious people, and their productions of art partook of that character. Their hieroglyphics were held in sacred veneration by their hierophants, and were extensively illustrated in their mysteries, from which the great masses were excluded, to keep them in awe of their important significance, and of the deeper veneration to be paid their religious observance.

The Pyramids of Egypt have always been regarded as among the wonders of the world; and when we conceive of their magnitude, the immense amount of labor required in their construction, the long lapse of ages through which they have stood, as monuments of Egyptian grandeur, we may justly accord them that consideration. They were constructed by her monarchs, and were intended as their sepulchral abodes. They were profusely decorated with sculptured figures, symbolically intended to illustrate their achievements, and perpetuate their memories, as well as represent the deities of their nation.

Other nations of antiquity also practiced hieroglyphical writing, which they borrowed from the Egyptians. The Babylonians embellished their temples and palaces with sculptured figures. They had constructed a bridge over the Euphrates, at both ends of which were erected magnificent palaces, and which likewise were connected by a subterranean passage. The walls of these palaces were elaborately sculptured with divers figures, representing various scenes illustrative of the prowess of her monarchs. We

may presume it was within the halls of these palaces where the mysterious hand wrote upon the walls the hieroglyphical characters, the interpretation of which foretold the downfall of Babylon's greatness.

The Ninevites placed in front of their temples an image, representing a winged lion, with a human head. The figure was intended, hieroglyphically, to convey three qualities. The human head was intended to symbolize intellect and knowledge, as the superior work of creation; the body of the lion as the strength of the creative power, and the wings of the bird the rapidity of motion with which its conceptions were brought into being. This hieroglyphical figure guarded the entrance to their temples, through the portals of which kings, priests, and warriors, in solemn procession, bore sacrifices to be offered upon their altars, for victories gained, or for the appeasement of their deities, whose propitiation they sought to secure through the munificence of their offerings.

Riblah is the place where Zedekiah was taken after the capture of Jerusalem, and where his eyes were put out; and from thence he was led, in chains, to Babylon. Near thereby is said to have existed a remarkable monument, the four sides of which were covered with sculptured figures, standing out in bold relief, representing captives led in chains, following their victors; animals crowned with wreaths, for the sacrifices; also animals intermingled with bows and arrows, representing the chase; spears and implements of warfare, illustrative of victories; while the

wreathed animals were the sacrificial emblems of their religious rites.

Thus hieroglyphical figures were the means to perpetuate events, as well as symbolize the deities they were intended to represent, surrounded with the superstitious veneration their hierophants inculcated.

The religion, as taught by the Egyptians, and, in fact, by all nations where intelligence existed, was the belief in a Supreme Being, the first great cause, and of a future state of existence. This was the first great principle to establish. Yet, with these truths, they mystified their systems of theology, and surrounded their chief deity with a host of inferior ones, all of whom were devoted to some purpose in the economy of his administration; and homage was rendered them according to the services they required, and which often partook of the severest penalties to be endured; and if the penitent was enabled to endure and survive the severity of the ordeals to which he was subjected, he was accounted as deserving the favor of the gods; or if otherwise, his punishments were in proportion to the penalties their power could inflict. Tortures and torments of the most excruciating nature were ever present to the mind. Hence, many of the hieroglyphical figures used were of a most hideous form, representing monsters in shape.

Hieroglyphical representations are also peculiar to our own system of speculative illustrations. Thus, the emblem of our hope is hieroglyphically represented by the Blazing Star, in the center of our Checkered Ground floor, surrounded by the Tessellated Border,

representing the joys to be realized through the hope we have in our faith. And this figure also represents the Symbol of our fellowship, illustrating the virtues radiating from its points.

The All-seeing Eye hieroglyphically represents Omniscience,—that Being from whose scrutinizing observation nothing can be hid. The secret workings and imaginations of our thoughts, although unobserved to mortal eye, are ever cognizant to His view.

The lamb, as the figure of innocence, hieroglyphically represents that meekness of character and resignation to the decrees of the Divine will, which alone will secure our felicity of happiness.

Thus the hieroglyphical illustrations, as portrayed in the philosophical science of Speculative Masonry, tend to elevate us intellectually, enlarge our benevolence, and make us more charitable toward others.

ALLEGORIES.

As hieroglyphics are illustrations, representing things by figures conceived in the imagination to bear an analogy to the object represented thereby, so allegories are illustrations, consisting in the use of language, figuratively applied to things, whether of action or otherwise, to convey our ideas by what may apparently seem to be of an opposite nature. It is that use thereof which consists in the form of a discourse, or in the expression of a sentence, wherein the main subject is described by the use of another bearing a resemblance thereto, in its properties, or in

the circumstances under which it may exist. Hence, by the use of allegories, under the figure of similitudes, we illustrate our subject by such ideas as suggest themselves to the mind, in the bearing we wish to bring by analogy of description, through which we seek to secure the end we aim to accomplish.

Allegory is in the use of words what hieroglyphics are in that of figures, of whatever form they may consist, or to whatever object applied. The former is the emanation of the mind conveyed in the figurative application to our subject, bringing into play the exercise of its faculties, and illustrating the fertility of its conceptions, clothed with the eloquence we may be able to display through the beauty and power of language at our command; while the latter, as the imaginations of the mind, conceived as the representation of things, is more apparently applicable to the ocular demonstrations of our senses, and can not awaken that pleasing interest afforded through allegorical illustrations.

Allegory is also illustrated by scenic representation, wherein the artist conveys the meaning of his subject, delineating it through forms and the display of colors, leaving us to conjecture the purposes intended to be conveyed through the delineations formed by the aid of his art.

Our speculative system is one that partakes largely of allegorical representations. Every department thereof is replete with this beautiful and impressive mode of imparting instruction. Our emblems are adapted to that purpose. Virtue is most

forcibly inculcated under the figure of Symbols, conveyed in language clothed in beauty of expression and in harmony of sentiment, contrasting its good influences over the pernicious effects resulting from vice. The phraseology in many passages of our "Ancient Charges" is expressed in language allegorical in its meaning, but applicable to us in our speculative characters. The legend of the Master Mason's Degree presents one of the most sublime and impressive allegories for the serious meditation of the mind to contemplate, and impresses us with the realities of a future state.

Thus, our system may be said to be allegorical in its form, and in the manner of its intuition. Veiled under a series of mysteries, which, when properly unfolded to the initiate, reveals to his mind light and knowledge, that partake of virtues sublime in conception, noble, elevating, and dignifying to his human nature; and which must inspire the affections of a liberal and charitable mind with a desire to labor in a cause devoted to benevolent and philanthropic work,—such service as good and true Masons delight to engage in; service which rewards us with the approving conscience that we have been consistent and faithful to our mission.

Our traditions inform us that our ancient brethren held their assemblings on the highest hills or in the lowest vales. This, for our contemplation, presents to the mind a most beautiful figure, allegorically symbolizing to us that exalted character we should aspire to attain and possess, noted for our integrity

and sincerity of purpose to all honorable engagements, presuming to walk in the paths of virtue which is to distinguish us for our unassuming pretensions, and that we ought to be ever reconciled, with a spirit of humility, to the behests of our Creator, who is that Master to whom we are finally to account for our labors, and who will reward us according to the services rendered therein. It also illustrates that equality which distinguishes us as a universal brotherhood, which is to recognize no distinction but that founded upon "true worth and merit" in all that relates to our social and fraternal intercourse.

From the sacred volume we may draw some of the most beautiful illustrations symbolized under the figure of allegory, wherein the Divine Being displayed His purpose through human agency.

From the fourteenth chapter of Genesis, we learn that Abraham, after he had returned from his victorious battle with Chedorlaomer and the confederate kings, that he was met by Melchizedek, king of Salem, who blessed him.

Melchizedek "King of Salem." This mysterious personage is said to have been "without father, without mother, without descent, having neither beginning of days, nor end of life."—Heb. vii : 1–3.

Melchizedek "King of Justice" and "King of Peace,"—appellations bestowed upon this remarkable personage, who blessed Abram, the head of the patriarchal dispensation. Here was a type, wherein the Divine Being was the chief delineator,—an alle-

gory figuratively symbolizing the coming Messiah. It was a striking illustration, wherein Abram, in his day, had a manifestation of the future coming of the promised one,—a Symbol of that Divine Being illustrated through the agency of a human form. And Abram was the progenitor through whose lineage the promise was made.

We may go through the several books of the Divine Record, and we will find them abounding with many illustrations presented under the figure of allegory. And we may, with consistent propriety warranted, take it as our authority for the use of Signs, Symbols, Hieroglyphics, and Allegories, as the figurative illustrations practiced in the esoteric apartments of our institution, all of which are intended for the practical exemplification of our deportment in the exoteric walks of life.

Whatever tends to intellectual improvement expands the mind, elevates man, and tends to the advancement of his temporal interest. It brings into play the exercise of his power of reasoning and of his judging, the use of those faculties through which experience teaches him the proper uses and purposes of life, the rational enjoyment of its privileges; enables him to rise superior to the mere gratification of animal instincts, more peculiar to his unimproved state.

Man was endowed with rational faculties to establish his superiority; and as he properly uses them, so he learns to govern and control himself by reason and judgment. Hence, Signs, Symbols, Hieroglph-

ics, and Allegories are the medium to illustrate and enable him to exercise those faculties in a manner which will be productive of contentment and resignation to his lot in life.

Are we then "Sons of Light," in the meaning and acceptation of that expression? Do we, by our daily walks in life, demonstrate that fact through a correct and consistent line of duty to truth, honor, and justice? Is the Sign of the Plumb-line ever kept in view as the mark of our rectitude? Is the "Great Light," the Charter of our Warrant, made to be our chief counselor? Do we work by the rule it has prescribed for us, draw our designs therefrom, that we may be prepared as material for the inspection of the Great Grand Master, permitted to pass, fitted for our place, or only to be cast out among the rubbish of the Temple?

SECTION XIII.

RIGHT ANGLES, HORIZONTALS, AND PERPENDICULARS.

THESE are geometrical figures, and as such, in a practically operative sense, pertain in the adaptation of their uses to the mechanical and scientific pursuits of life.

The builder who should attempt the construction of an edifice, without bringing into use the application of the implements forming these figures, would, in the execution of his work, make but a futile attempt in securing a foundation, horizontally leveled for the erection of a permanent structure, erected agreeable to the rules prescribed by hisart. If he aim to secure a corresponding proportion of symmetry and strength in the several parts of his structure, he must apply the implements of his art. The foundation must be laid agreeable to the formation of right angles; otherwise, its altitude would not be perpendicular in its elevated position. And the principles governing the rules of gravitation would not permit a serious violation of her laws.

Thus speculatively the same principles govern us in our moral capacities. We are taught to regulate our lives by the same implements, forming the figures of right angles, horizontals, and perpendiculars. Therefore if the foundation of our moral character is not laid upon the principles of truth, equalized with a desire of justice in all things, we can not expect the actions of our lives to be in conformity to a strict line of uprightness and integrity, as symbolized by the perpendicular altitude illustrated by the Plumb-line.

Geometry is the nucleus embodying the elementary principles upon which all sciences are based. As the root and foundation, it is defined as the science which teaches the nature and relations of properties, whatever they may be, that are susceptible of measurement. It is the most primitive of all sciences, and in its simple form was first applied to the measurement of lands; defining their boundaries by certain limits and points designated as landmarks. So it defines speculatively certain boundaries as landmarks for the rule of our government, and within the prescribed bounds of which it is our duty always to be found.

But as the family of man increased and spread abroad upon the face of the earth, and their wants thereby became more numerous, this science became cultivated and applied to meet the increased demands of those several wants. Hence, the principles which lie involved within the science of geometry have, through the skill and inventive ingenuity of man,

been brought forth and applied to the arts and sciences of Architecture, Navigation, and Astronomy, all of which have contributed to the advancement of civilization and the elevation of mankind. And it is thus that we find in our speculative system this noble science alluded to; and which teaches us that Masons should be lovers of the arts and sciences, cultivating them as far as their abilities afforded, as well as observing the other duties to which its significance calls us.

In our speculative capacity it has an application adapted to meet all that is required within its circumference; comprehending the Religious, Moral, Mental, Physical, and Social relations—and it is in this sense that we philosophically apply it to the science of Speculative Masonry. We measure the sphere of our duty as comprehended within the requirements of geometrical figures. Deity is the first consideration to which the mind is directed, and as our conceptions of the Divine Being, the benevolent attributes of his character, are formed in our own imaginations, so we measure our line of duty toward our fellow-beings, and the more exalted our conceptions the more liberal and charitable will be our affections. Hence, Faith, Hope, and Charity, Brotherly Love, Relief, and Truth, Temperance, Fortitude, Prudence, and Justice, as figures illustrative of a correct course of life, are all measured by the standard of geometrical science—significant of the symbol of Deity.

Right Angles, Horizontals, and Perpendiculars, are therefore peculiar to our system. As they per-

tain to the operative to be applied for a proper and correct execution of his work, so in a symbolical or figurative sense they are philosophically applied by us in the speculative performance of our moral work. In their significance with us they have a twofold bearing. The Mason who walks uprightly in life, and with filial reverence regards his Divine Creator, conforms to their requirements, and in this he discharges his duty according to the tenure of his profession, morally and religiously. And the more deeply he is imbued with fidelity to these duties, the stronger will be his affection, generous his benevolence, and lasting in devotion to his attachments; as well as promptly heed the significant recognition a brother's call may imperatively require at his hands.

Geometry is the basis upon which Masonry is constructed, whether operatively or speculatively. To the philosophical mind it is therefore plainly perceivable that Speculative Masonry and Geometry are intimately allied; not only so far as its identity is recognized in the forms and ceremonies pertaining to Speculative Masonry, but in the entire arrangement of the interior of a Lodge. The stations of its officers and the duties assigned to each are all based upon geometrical principles. The communications peculiar to Speculative Masonry are in conformity to the formation of geometrical figures, as well as the moral line of duty Masons are required to observe, taught by the use of symbols geometrical in their form. And it is upon this relation that we define Speculative Masonry to be a science.

Geometry, speculatively applied to our system, is the science of life, as taught by the physical and moral laws of nature. Light and knowledge are revealed to us upon geometrical principles. The designs we are taught to draw upon the speculative *Trestle Board* are founded upon the formation of figures drawn from this science, morally to be applied in the formation of a character conforming to an upright and consistent course of life in all its actions.

The reverence we are taught to pay to Deity is in the attitude of geometrical posture. The declarations we make of the duties we assume to be governed by are performed by geometrical observance in form. Thus whatever pertains to our system is in harmony with the principles involved in the Science of Geometry, inculcating maxims and truths by a system of symbolic instruction, drawn from figures illustrated by Right Angles, Horizontals, and Perpendiculars.

How instructive to contemplate the features of the speculative system of our organization; to philosophize upon them in their bearing, and in their interests to us, in the relations we owe to each other and to society in general; to understand the uses and purposes of the organization in its several parts, as adapted to our present state; and how beautiful to live in the daily practice thereof,—the performance of which constitutes man a religious and moral geometrician, involving principles of the highest standard of human excellence, according to the Science of Speculative Freemasonry; making us consistent and worthy sons of the light we have received, applying

our knowledge in the pursuit of usefulness. Such a Mason wears his badge with honored pride, and pleasure to himself, and credit to the Fraternity, as the sign of his profession. The gaudy trappings and glittering show are insignificant in comparison to the illustrations of our most excellent tenets, in their practical application.

It is thus we illustrate the moral advantages of Geometry as applied to speculative or philosophical Masonry. Let us then so regulate our lives as to live in conformity to the rules prescribed by this first and noblest of all sciences; and we shall then be found within the bounds circumscribed by the cardinal virtues of Temperance, Fortitude, Prudence, and Justice, which will sum up the category of a Mason's duty, embraced within the scope of his profession; and it will form and constitute the "good and true man," such as a consistent Mason should and will be if he adhere faithfully to the designs defined as the moral advantages drawn from the science of Geometry, whereby he will erect a living temple, ornamented with the virtues to honor his Creator, enjoy the bestowments He has conferred upon him by a regularity of life, conformed in obedience to Divine and moral law.

These are the genuine signs that should distinguish a true and consistent Mason. They stand out in bold relief, as the best evidence he can display of his worthiness of the profession he makes,—that of a true and faithful Free and Accepted Mason.

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OPINIONS OF THE WORK.

CINCINNATI, August 28, 1868.

BRO. JACOB ERNST—*Dear Sir:* I have carefully read the proof-sheets of your lectures, "The Symbols of Masonry, Scripturally and Morally Considered," which you were pleased to place in my hands, and I am well pleased with them, and believe they will do great good in giving a better understanding of the moral teaching of Masonry and the objects of the institution.

The enterprise is praiseworthy, and whatever my influence can avail, shall certainly be exerted for its extension.

Fraternally yours,

WM. HACKER, *Past Grand Master of Indiana.*

The Masonic Home Advocate, Nov. 1, 1868.

MASONIC WORK.—Bro. Jacob Ernst, of Cincinnati, has placed upon our table a Masonic work called "The Illustrations of the Symbols of Masonry," by himself, Scripturally and Morally Considered. We have not yet examined it as carefully as we intend to, but we have examined sufficiently to say that it is one of the best works of the kind we have ever had the pleasure of reading, and a work that should be in the hands of every Mason; and we would say to the Craft in this State: Send for the work; it will do you good. The price is only $3.00. The matter contained is worth more than four times that amount.

The Western Christian Advocate, Dec. 20, 1868.

ILLUSTRATIONS OF THE SYMBOLS OF MASONRY, SCRIPTURALLY AND MORALLY CONSIDERED. By Jacob Ernst, K.T.

This is a beautiful tribute to the Masonic Order, and should be in the hands of all. Its fine explanations and illustrations of the purest

moral sentiments, and the mutual obligations of men, render it excellent, not only to Masons, but to those who have no affiliation with the "mystic craft."

The publisher has performed his work very well, and affords a book of such large and clear type and beautiful paper, that the young will be attracted, while the old can read with facility and pleasure. I commend it to the general public. It can be ordered of its worthy author by addressing him at Cincinnati.

The Cincinnati Daily Enquirer, Dec. 28, 1868.

ILLUSTRATIONS OF THE SYMBOLS OF MASONRY. By Jacob Ernst, K.T.

This is an octavo volume of 356 pages. Although Masonic in its character, yet it is not excluded from the general reader. And while it beautifully illustrates the moral duties and obligations existing between Masons, it also inculcates to them the duties they are to observe toward others. The high moral tone of the work should commend it to the consideration of the Craft, by whom, we doubt not, it will be properly appreciated. The work speaks well for the author, and is highly creditable for the excellent taste displayed in the manner in which it is gotten up.

The Middletown Journal, May 13, 1869.

ILLUSTRATIONS OF THE SYMBOLS OF MASONRY, SCRIPTURALLY AND MORALLY CONSIDERED. By Jacob Ernst, K.T.

We are indebted to the author and publisher for a copy of the above work, comprising a series of lectures delivered before the Fraternity in Kilwinning Hall, and, by the earnest request of several Lodges and Chapters, published in book form. We are certainly truly glad for this worthy and appreciative action on the part of our Cincinnati brethren, which has resulted in giving the Craft generally a work which we regard as complete in every particular, and a valuable addition to our Masonic literature. The subject is one of deep interest, and Bro. Ernst has succeeded admirably in adding new beauty to the already beautiful, so that none can read it without benefit. We hope that it will receive the encouragement that its merit deserves.

The Masonic Review, Cincinnati.

SYMBOLS OF MASONRY. — "*Illustrations of the Symbols of Masonry, Scripturally and Morally Considered.* By Jacob Ernst, P. H. P., K. T.," etc.

The author, Bro. Jacob Ernst, of this city, has favored us with a copy of the above-named work. It is a large octavo volume of 356 pages, in large, clear type, and well printed on good paper. We have only had time to glance over its pages, and thus ascertain the general range and character of its contents, but we are satisfied the work is one of great value to the Order, as well as to the individual Mason.

The basis of this work, we believe, was a series of lectures delivered by the author in this city, some two years since, at the request of a number of brethren. These lectures were afterward enlarged, and the particular subjects amplified and illustrated, until the result is before us in a beautiful volume.

The subjects treated of embrace the three symbolic degrees, respectively; the furniture, working tools, badge, jewels, ornaments, tenets, cardinal virtues, orders of architecture, arts and sciences, five points of fellowship, etc., etc. Each is explained with minuteness and illustrated with great care. The whole are grouped together in their proper order, and constitute a complete analysis of the first three degrees in Masonry.

The title-page is a fine specimen of illustrated printing, and the volume contains a very accurate lithographic portrait of the author.

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